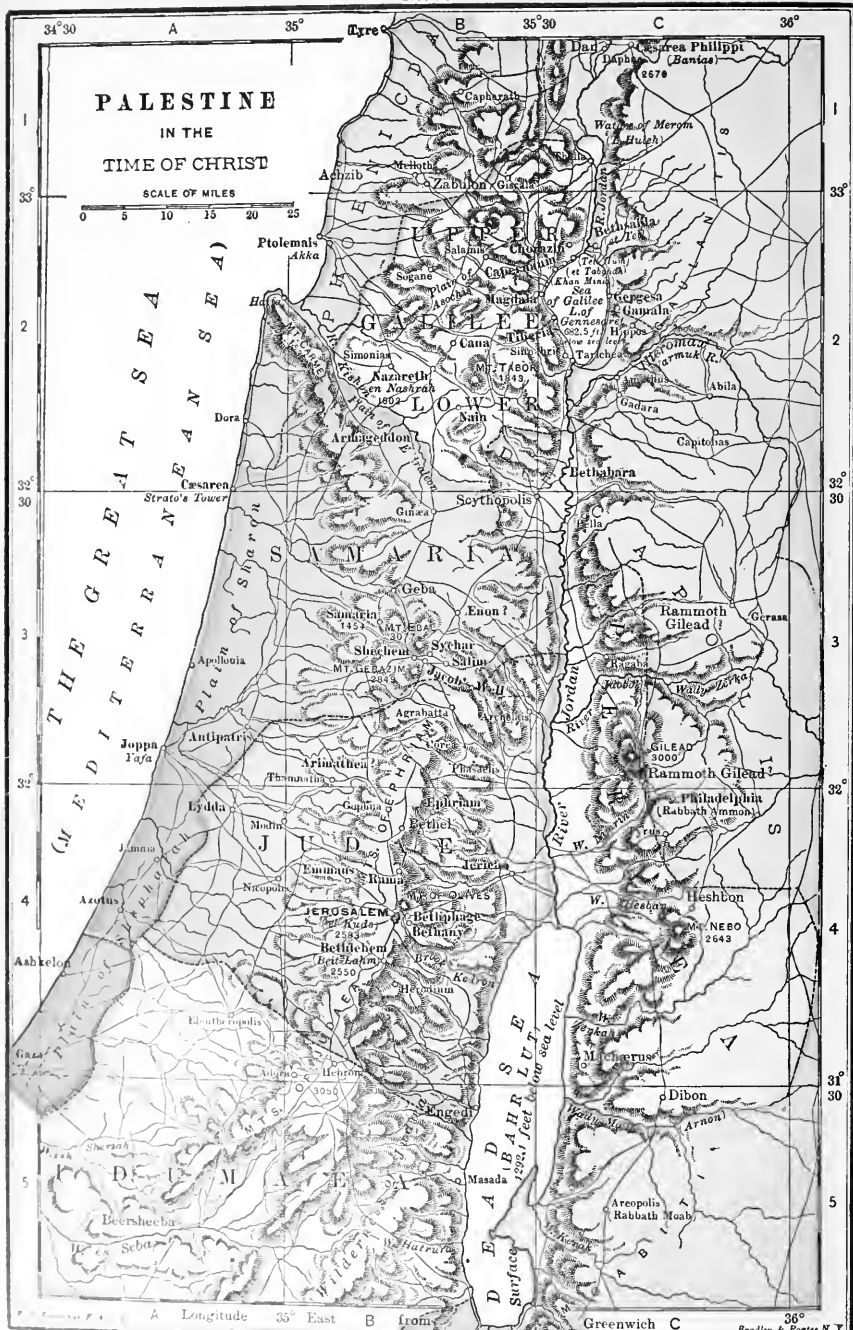


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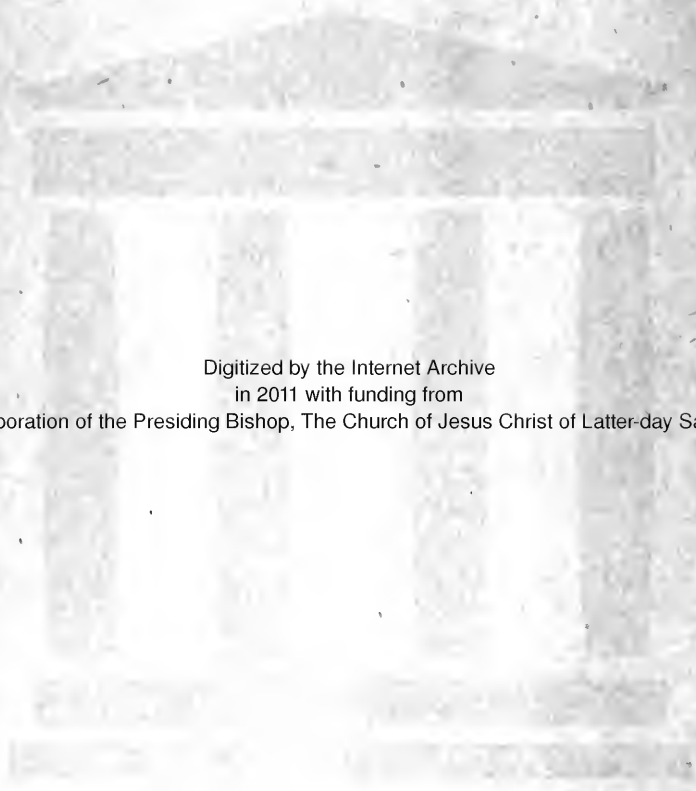
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INTRODUCTION TO COURSE OF STUDY.

To our Brethren:

In presenting to you the one branch of study embraced in this Manual, THE LIFE OF JESUS, the committee has had several objects in view. In the first place it was thought that a saving of energy would be secured by concentration of effort on one line of work. One brief session a week will scarcely admit of the full treatment of more than one main subject, together with the auxiliary topics and matters of business properly pertaining to a Mutual Improvement Association. The value of a mixed course in schools where daily sessions are held, is acknowledged by all teachers; but under the circumstances which surround you, concentration of effort seems to us the course of wisdom. Not that we wish you rigidly to exclude all other matters from your meetings. The course of study itself is richly suggestive of branch lines of work, in the investigation of contemporaneous history, philosophy, politics, religion, etc., and much of this work is set forth in the notes. Besides, topics of the times, association business, etc., will profitably fill up whatever space of time may remain after the treatment of the chief subject.

Secondly, it has been thought that greater thoroughness of study will be secured by such concentration. We desire that all the members of our associations shall "plow deep." This habit, as opposed to the harmful one of "skimming," is one of the most valuable mental habits to be gained by any young man. It is hoped that the fixing of the mind on one principal line of study will help to cultivate this habit.

Again, the course of study chosen is capable of being adapted to all the classes of young men who attend our associations. It will require some degree of skill on the part of association officers to bring about this adaptation. In the assignment of subjects, care and discrimination should be used to see that deep, difficult subjects, requiring considerable research, are given to members with minds sufficiently matured to master all necessary details;

simpler topics may be chosen for the younger members, until they have attained proper discipline of mind.

In the use of the Manual, as much as possible will be left to the judgment of officers and members. The following general instructions, however, are offered, with the thought that they will fit all cases, the details being filled in by local officers, to suit local conditions. It is expected that one lesson shall be completed each evening. With this end in view the life of Jesus has been divided into twenty-two periods, arranged as nearly as possible in chronological order, unimportant events being omitted. As about twenty-two working sessions will be held during the year, this course will constitute your season's work.

It would be well for each program to be made up at least two weeks before the appointed evening, to give ample time for preparation. As a general rule, each event should be treated by a different member. The period is usually divided into five events and by following this rule a goodly number of young men are brought into active, original work each evening. Where the event is too comprehensive for one person to treat, as in the Sermon on the Mount, it may be divided into as many topics as will be found necessary, and each of these assigned to a member. Subdivisions are provided for this purpose.

The member to whom the event has been assigned should study it from as many standpoints as possible. The references in the gospels where the subject is treated are given with each event. These should be studied first, all the historical details being mastered. The notes bearing upon the subject, all of which are numbered for easy reference, should be studied in connection with the scriptural references. Where access can be had to Bible dictionaries, Bible helps (Oxford or Bagster), encyclopædias, histories, etc., the subject should be studied from these. It is thought that none of the ordinary events, or the subdivisions of the longer ones, will require more than five or ten minutes for *brief, concise*, but sufficiently *full* treatment. The address on each event may be followed by a brief discussion, *bearing directly upon it*, whenever it is thought necessary; but this should never be allowed to branch off from the subject. When all the events have been treated, and full enough discussion allowed, a review should be held. In order to assist the officers and to make the review work thorough, the ques-

tions have been worked out by the committee. If all these can be fully answered, the lesson has been thoroughly mastered. In the review one should be appointed to conduct the association as a class, submitting the questions to all the members, in order to insure as wide an understanding of the subjects as possible.

It is confidently expected that by treating the subject in this comprehensive way, you will gain not only a full knowledge of the life of Christ, but also an understanding of political, social and religious conditions during his life, the history of surrounding peoples, the habits and customs of the Jews, and the lives and characters of the men of his time. Hence the course, though apparently narrow, will be found broad indeed.

It will be observed that nearly all the main principles of the gospel are introduced in connection with the historical work. In the treatment of these principles it is desired that you shall consider them in relation to the circumstances under which they were taught, as well as from the standpoint of the scriptural references. A somewhat more complete knowledge of them may thus be obtained than if they are considered from the one standpoint alone. Be careful, however, that too much time is not spent on these, at the risk of destroying interest in the regular work. We know you can all be depended on to use proper judgment in this regard.

The map of Palestine will be found a valuable adjunct to your work. Locate as closely and carefully as possible all the events in Christ's life and try to trace his various journeys through Palestine and the surrounding regions.

In conclusion, permit us to suggest a few rules which may be of benefit to you in treating the topics:

1. Talk directly to the subject.
2. Master all its necessary details.
3. Practice stopping at the right time and place.
4. Do not allow endless, rambling discussion.
5. Avoid the introduction of mysteries.
6. Use your own language in your addresses, in preference to reading or reciting the words of others.
7. Master the notes as thoroughly as possible.
8. Use correct language.
9. Practice ease and grace in speaking.

10. Cultivate the habit of correctly quoting important passages of scripture.

11. Study the philosophy of events.

12. Testimony bearing may occasionally be allowed by way of increasing faith.

13. Prepare all lessons thoroughly whether appointed to treat them or not.

14. Make ample and careful use of the map.

Of course, we do not need to remind you that "the things of God knoweth no man, but the Spirit of God." This thought should be with you in all your work, but it should not make you any the less diligent and self-reliant. Trusting that you will all participate to the fullest in the revival of interest and intellectuality in Mutual Improvement, now setting in, and that this course of study will accomplish all that is hoped for it, we remain,

Your co-workers in the great cause,

THE COMMITTEE.

LESSON I. (Note 1.)

THE LAND OF PALESTINE.

1. Names. *Note 2.*
2. Location and Boundaries.
3. Size. (About 140x40 miles) *Note 3.*
4. Physical Features.
 - a. Mountains: Lebanon—Anti-Lebanon—Carmel—Tabor—Olives—Hermon.
 - b. Plains: Philistia—Sharon—Esdraelon.
 - c. Lakes: Merom—Galilee—The Dead Sea.
 - d. Rivers. The Jordan—The Kishon.
5. Climate and Products. *Note 4.*
6. Political Divisions and Cities. *Note 5.*
 - a. Judea: Jerusalem — Bethlehem — Jericho — Bethany — Joppa—Hebron—Emmaus.
 - b. Samaria: Sychar (Shechem)—Ænon.
 - c. Galilee: Nazareth — Cana — Cæsarea Philippi — Capernaum—Magdala—Bethsaida—Tiberias.
7. Adaptability of the Land to the Purposes of the Lord. *Note 6.*
8. Israel's Possession of the Land. *Note 7.*

NOTES.

1. For the preparation of this lesson the map of Palestine on the opposite page should be constantly referred to by the student, and if possible a wall map should be displayed before the association while the subject is being treated. A teacher's edition of the Oxford, Bagster or International Bible will furnish maps and an abundance of material for study. Each student should spare no pains to secure an accurate knowledge of the geography of Palestine. Much regarding comprehension and memory of the events in Bible study depends on this. Each place mentioned in the lessons should be carefully located.

2. "Palestine" comes from "Philistia," the name of the large plain in the southwestern part of the land. "The Holy Land" is a name that was first applied during the Crusades. The title "The Promised Land" was conferred in recognition of the promise of God to Abraham that his seed should possess the land forever.

3. The breadth of the country at Gaza from the shore of the Mediterranean to that of the Dead Sea, is forty-eight geographical miles while at the latitude of the

Litany from the coast to the Jordan it is twenty. The average of the breadth between these two parallels, taken at each half degree gives thirty-four geographical miles or just forty English miles.—(Smith's Dictionary of the Bible, Vol. III., page 2286.)

4. Diversity of surface gives to Palestine a variety of climate met with in scarcely any other land. This in turn produces a vegetation that is truly characteristic. Snow glistens on the Libanus during most of the year, while it rarely ever falls at Jerusalem, only seventy miles distant; and at Jericho, fifteen miles from Jerusalem, there is truly a tropical climate. As the physical features and vegetation of a country always reflect themselves in its literature, the Bible is like no other book, in that its imagery is familiar to the reader of any land.

5. The political and tribal divisions of Palestine have differed largely at various periods in the history of the country. After the conquest of Canaan by Joshua, the land was divided into portions, and distributed among the twelve tribes. At the death of Solomon, the hitherto united empire was rent asunder, the northern kingdom being designated *Israel*, and the southern, *Judah*. After the Assyrian and Babylonish captivities, a mixed race, the Samaritans, inhabited the region around the city of Samaria, in central Palestine, while the Jews under Zerubbabel, Ezra, Nehemiah, and others, occupied southern Palestine. The names "Samaria" and "Judea" came to be applied to the central and southern portions, respectively, of the region west of the Jordan.

The extreme northern portion was termed "Galilee," this being the Greek form of a Hebrew word meaning "a circuit." It was called "Galilee of the nations," on account of its inhabitants living amongst other peoples. For this reason too, they were despised by the more exclusive Hebrews of Judea. This was the division of the land as it was in the time of Christ.

The exact boundaries of these three districts at that time, are not definitely known: hence the great variety in the maps published by different authorities. On some maps Judea and Samaria are represented with the Mediterranean Sea as their western boundary, the dividing line between the two provinces running almost directly west from a point on the Jordan near the mouth of the brook Jabbok. Some maps represent a strip of Judea extending northward between Samaria and the Mediterranean, while others show a strip of Samaria extending southward between Judea and the sea. For practical purposes, the first of these three outlines is generally preferred. Hence it may be said that Galilee, Samaria and Judea are the northern, middle and southern divisions of that part of the Holy Land between the Jordan River and Phœnicia and the Mediterranean Sea. Joppa, therefore, would be in Judea, not in Samaria.

Jesus confined his ministrations to these three regions with the exception of very brief visits to the outskirts of Phœnicia and the district east of the Jordan.

6. One of the most remarkable of the many striking features of Palestine is the peculiar adaptability of the land to the purposes of the Almighty. In early days its position was prominently central among the nations of the earth, so that it became the highway for the commercial and military expeditions of the world, and all nations at one time or another were brought in contact with its people and their deeds concerning the true God. Though conspicuous in this respect, it was sufficiently isolated to render intermingling with other nations unnecessary. On the

north stretch the Lebanon and Anti-Lebanon mountains, the most distinct ranges of the country, which form an effectual barrier. Eastward and extending around to the south, stretch the deserts of Arabia, while the Mediterranean, until the time of Christ, afforded protection from the heathen nations of Europe.

7. Israel's possession of the land dates from the time when Abraham was called from Ur of the Chaldees. The events in the lives of Abraham, Isaac, and Jacob, the sojourn of the people in Egypt, their return under Moses and Joshua, and the long series of conflicts in regaining possession of the land, form periods of as absorbing interest as can occupy the attention of the student of history.

REVIEW.

1. Give the longitude and latitude of Palestine. 2. In what direction is it from Utah? 3. How does its area compare with that of Utah? 4. Point out on the map the several mountains named in the lesson. 5. Locate the several plains. 6. Locate the large bodies of water. 7. How does the elevation of Galilee compare with that of the Mediterranean? 8. The elevation of the Dead Sea? 9. How does their elevation compare with that of the surrounding country? 10. Point out the similarities between the Jordan of Palestine and that of Utah. 11. In what way does the climate of a country affect its literature? 12. What characterizes the climate of Palestine? 13. How do you account for the variety of the climate? 14. Locate all the cities named. 15. What features specially adapt the land to the purposes of the Almighty? 16. Where was Ur? 17. Point out the route followed by the Israelites on their return from Egypt.

LESSON II.

CONDITION OF THE JEWS AT THE TIME OF CHRIST.

EVENTS.

1. Political Condition of the Jews at the Birth of Messiah. *Note 1.*

- a. Condition of Israel during the reigns of David and Solomon.
- b. Division of Israel into two kingdoms.
- c. Overthrow of the kingdoms of Israel and the captivity of the Jews.
- d. Conflict of Egypt and Syria over Palestine.
- e. The struggle for national independence under the Maccabees; subjection to the Romans.

2. State of the Jews as to Religion at the Birth of Messiah. *Note 2.*

- a. The religion given to Israel under Moses.
- b. Corruption of that religion.
- c. Pharisees and Sadducees.
- d. Samaritans.
- e. Minor sects—Essenes, Galileans, Herodians, Nazarites, Scribes and Publicans.

REFERENCES.

I Kings, chs. 11 to 22 inclusive.

All of II Kings, II Chronicles from ch. 9 to close of book.

Josephus' Antiquities of the Jews, Book XIV, chs. 8 to 16 inclusive; all of Books XV and XVI and the first 8 chs. of Book XVII.

Roberts' Outlines of Eccl. Hist., Part 1, ch. 2.

"Bible Helps," ch. XIV, pp. 50-56, Bagster edition. Oxford Bible Helps, pp. 15 and 16.

Oxford Helps, pp. 17, 18.

Bagster Helps, pp. 88-97.

Kitto's Biblical Literature and Smith's Dictionary of the Bible under the respective names given to the sects and parties referred to.

See also Roberts' Outlines of Eccl. Hist., Part 1, ch. 2.

NOTES.

[Owing to many of the associations not having the necessary reference books to consult, and the difficulties connected with the above lesson, it has been thought proper to give in narrative form the substance of what the student should learn in this lesson, instead of merely giving detached notes as in the other lessons.]

1. POLITICAL CONDITION OF THE JEWS: Under the reigns of David and Solomon all the tribes of Israel were united in one kingdom, which reigns, according to the usually accepted chronology, extended from the year 1055 B. C. to 975 B. C.

At the death of Solomon the kingdom was divided by the revolt of ten and a half tribes under the leadership of Jeroboam, because Rehoboam, the son of Solomon and his successor to the throne of Israel, would not lessen the burdens of taxation imposed upon the people by his father; hence there became two kingdoms, the kingdom of Judah and the kingdom of Israel. The capital of the kingdom of Judah remained at Jerusalem, that of the kingdom of Israel was established at Shechem and afterwards at Samaria.

The kingdom of Israel maintained a precarious existence for about two hundred and fifty years, when it was finally overthrown and the ten tribes carried into captivity by the invasion of the Assyrians under their king, Shalmanezar, 721 B.C. Thus ended the kingdom of Israel. The people who were taken captive were replaced by people sent from Assyria, and these with a mixture of Israelites among them, constituted that mongrel people known as Samaritans.

The kingdom of Judah continued its existence about one hundred and thirty-five years longer than the kingdom of Israel, when it was destroyed by the King of Babylon, Nebuchadnezzar. Then followed the Babylonian captivity from about 588 B.C., to the first year of Cyrus the Persian, when the liberation of the Jews began, and was most probably completed during the reign of Darius Hystaspes, who confirmed the edicts of liberation issued by Cyrus.

The liberated Jews were ruled by what may be called ecclesiastical governors, subject to the Persian monarchs, until the overthrow of Persia by the conquests of Alexander the Greek, about 329 B.C.—a period of about two hundred years.

From the conquest of Persia, the Jews were subject to the Greeks until the death of Alexander, which occurred about six years later, 323 B.C. The empire of Alexander in the east went to pieces, owing to the rivalry of his generals; but from the controversy there arose two powers, the Ptolemies in Egypt and the Seleucidæ in Syria. In the wars that followed between these two powers, Judea was frequently crossed and recrossed by their armies, and as a consequence of this unsettled state the Jews suffered greatly. Finally, however, about 280 B.C. the Ptolemæic dynasty established permanent control over Judea, which continued until about 199 B.C., when Syria regained dominion, and held it until the revolt of the Jews under the Maccabees about 170 or 165 B.C.

The revolt of the Jews under the leadership of the Maccabees, which began in 170 B.C., finally resulted in the establishment of the independence of the Jews in 143 B.C., and although there were occasional wars with Syria and civil strife within, yet the independence was maintained until 63 B.C., when Judea became a Roman province. Its conquest by the Romans occurred in this way: In 78 B.C. Salome, wife of Alexander, one of the Asmonæan, that is to say Maccabean kings, assumed control of the government at the death of her husband. Her husband had favored the Sadducees during his long reign of 26 years, but Salome reversed his policy and called the Pharisees into her councils, which brought on civil strife in the nation. Salome had two sons; the elder, named Hyrcanus, sustained the policy of the queen, while the younger, Aristobulus, headed the opposition against the policy of the queen, and at last the dispute led to an internecine war. It so chanced while the elder brother was besieging the younger brother in Jerusalem, that the Roman general, Pompey, was in the vicinity with an army;

and to him Aristobulus appealed for help. Pompey responded to the call, but on approaching Jerusalem considered it the best policy to assist the elder rather than the younger brother, hence he joined his army to the besieging forces and in three months captured the city; and while he placed Hyrcanus upon the Judean throne, the kingdom was made tributary to Rome.

The civil and religious differences which had divided the Jews into two great parties, the Sadducees and Pharisees, still continued after the intervention of Rome; and the respective parties were headed by powerful and rival families. The old Maccabean or Asmonæan family, under which the Jews had for a time maintained their independence, was supported by the Sadducees; and a comparatively new family, of Idumæan origin, of which the first Herod, called the Great, was the most illustrious representative, was supported by the Pharisees.

The Herodian family first came into prominence by the support which Antipater, the father of Herod the Great, gave to the cause of Hyrcanus in the civil war that was settled by the intervention of the Romans, as already noted. Antipater also rendered Julius Cæsar such assistance in the Alexandrian war that he was made procurator of Judea, though Hyrcanus of the Asmonæan family continued to hold the office of High Priest.

After the death of Antipater, his father, Herod became the chief representative of his family and successfully maintained its supremacy in Palestine. In the civil war which broke out in the Roman empire upon the assassination of Julius Cæsar, Herod took the side of the conspirators and by promptly raising vast amounts for the support of that cause, won the favor of Cassius. Upon the fall of the conspiracy and the assignment of the eastern division of the empire to Antony, Herod purchased the favor of that corrupt Roman, and still held his tributary kingdom of Judea.

During the disaffection which arose between Antony and Octavius Cæsar, Herod was engaged in a war with the king of Arabia, and missed thereby the entanglements in which he otherwise might have been crushed. After the fall of Antony, however, he appeared before Octavius, proffered to him the same staunch friendship he had avowed for Antony, won the favor of the Emperor and was confirmed in his reign over the tributary kingdom of Judea, over which he ruled as king, from first to last, about thirty-seven years. During his reign the Pharisean party was predominant in Jerusalem, and the Sadducees, together with the Asmonæan family were held in subjection.

Herod was a ruler of unusual energy of character, but drew upon himself universal hatred by his cruelties, jealousies and wars. He exhausted the wealth of the unhappy Jews by his mad luxury, his excessive magnificence and his immoderate largesse. Under his administration Roman luxury and licentiousness spread over Palestine. It was in the closing years of his reign that Messiah was born, and the events of New Testament history opened.

Of the condition of the Jews under the Romans, it may be said that the Romans did not wholly prohibit the Jews from retaining their national laws, and the religion established by Moses. They had their high priests, a national council or Senate (Sanhedrin), and were allowed to inflict punishment for the minor offenses. They could apprehend men and bring them before the Sanhedrin; and if a guard of soldiers was needful, they could have their assistance by asking the

governor for them. They seemed to be curtailed only in cases where capital punishment was involved; in such cases the sanction of Rome was necessary.

The measure of liberty and comfort allowed to the Jews by the Romans, however, was well nigh wholly dissipated, first by the cruelty and avarice of the governors and by the fraud and rapacity of the publicans; and, second, by the profligacy and crimes of those who pretended to be patriots and guardians of the nation. Their principal men, their high priests, were abandoned wretches, who purchased their places by deeds of iniquity, and who maintained their ill-acquired authority by every species of dishonest acts. The other priests and all who held any considerable office, were not much better. The multitude, excited by these examples, ran headlong into every sort of iniquity, and by their unceasing robberies and seditions, they excited against themselves both the justice of God and the vengeance of man.

2. STATE OF RELIGION AMONG THE JEWS: The Lord under Moses gave a dispensation of the gospel to Israel (Heb. 3: 14-19 in connection with Heb. 4: 1, 2, I Cor. 10: 1-4, Gal. 3: 8-19), but owing to Israel's transgressions, the Holy Melchizedek Priesthood and the higher laws of the gospel were taken from among them at the death of Moses; and there continued with them only the lesser priesthood and the preparatory gospel, "which gospel is the gospel of repentance, and the remission of sins, and the law of carnal commandments" (Doc. and Cov. Sec. 84:23-27). But even this part of God's religion during the period of the Babylonian captivity (and even before), and the long period of contact with the Egyptian and Syrian civilization became very much corrupted, and much of it was buried in the rubbish of the vain traditions of the Elders; so that at the commencement of John the Baptist's ministry, true religion may be said to have had no existence among the Jews.

The Jews were divided into two principal sects at the commencement of the Christian Era, Pharisees and Sadducees. While these two sects agreed upon a number of fundamental principles of the Jewish religion, they differed on questions of highest importance, and such as concerned the nature and salvation of the soul. They disagreed respecting the law which God had given them. The Pharisees added to the written law an oral or unwritten law, handed down by tradition, which the Sadducees rejected, adhering solely to the written law. They differed as to the import of the law. The Pharisees held to a double sense of the scriptures, the one literal, the other spiritual; while the Sadducees held only to the literal sense of scripture. They held different views on the object of punishments. The Pharisees supposed that punishments affected both body and spirit—in whose pre-existence and eternal existence they believed—and that rewards and punishments extended beyond the present life. The Sadducees believed in no future retributions. They were skeptical of the miraculous; and denied the existence of spiritual beings, the immortality of the soul and the resurrection of the body. They were deists, in fact, viewing the Supreme Being as a quiescent Providence, calmly surveying and ruling the regular working of natural laws. They gave themselves up to ease, luxury, self-indulgence, and were disposed to view with indifferent liberality the laxity of heathen morals and the profanity of idol worship. They included within their numbers the leading men of the nation, constituted the aristocracy, in fact, while the Pharisees, on the other hand, were

the common people, proud of their unblemished descent from Abraham, exclusive, formal, self-righteous, strict observers of external rites and ceremonies even beyond the requirements of the law.

Besides the Jews, Messiah came in contact with the Samaritans, hence some knowledge of them is necessary. Chiefly they were descendants of colonists sent by the king of Assyria to people the land after he carried captive the Israelites in the eighth century, B. C. They were a mixed people from various eastern nations, conquered by the same king, who brought to their new home their various forms of national idolatry. A plague breaking out among them, however, led them to petition for a priest of the God of the country to teach them the old form of worship. He was stationed at Bethel and the Samaritans endeavored to combine a formal reverence for God with the practice of their idolatrous rites.

After the captivity of Judah, they sought an alliance with the returned Jews (536 B. C.), with whom they intermarried. On Ezra enforcing the Mosaic law against mixed marriages three quarters of a century later, Manasses, a Jewish priest, who had married the daughter of Sanballot, chief of the Samaritans, taught the Mosaic ritual and erected a rival temple to that at Jerusalem on Mt. Gerizim. This mixed community, before the time of our Savior, began to claim descent from the Patriarchs and a share in the promises; but the Jews would not recognize them as brethren and in fact had no dealings with them. There were various other sects and parties in Judea and other parts of Palestine, but they were of minor importance to those enumerated and described above. They were known under the names of Essenes, Galileans, Herodians, Nazarites, Scribes and Publicans.

REVIEW.

1. What was the condition of Israel under David and Solomon?
2. What took place at the death of Solomon?
3. Where were the capitals of the respective nations located?
4. How long did the Kingdom of Israel continue?
5. How much longer did the kingdom of Judah last?
6. How long did the Babylonian captivity continue?
7. What was the character of the government among the Jews after the captivity?
8. What treatment did the Jews receive while under the dominion of Alexander?
9. What powers arose from the ruins of Alexander's Empire, and what treatment did they accord the Jews?
10. Relate the circumstance of the Maccabean revolt, and its effect upon the Jews?
11. How did Judea come to fall under the Roman dominion?
12. State how Herod the Great came to be made king over Judea?
13. What was the character of Herod?
14. What was the political condition of the Jews at the opening of the Christian Era?
15. What was the moral character of the Jews at this time?
16. Relate the history of the gospel as connected with Israel in the days of Moses.
17. What is the nature of the preparatory gospel?
18. Into what two principal sects were the Jews divided?
19. State the points of contrast in doctrine between the Pharisees and Sadducees.
20. What were the general characteristics of the members of these two sects?
21. Who were the Samaritans, and what was the nature of their religion?
22. What other sects and parties in Judea?
23. Summarize the general condition of the Jews at the commencement of the Christian Era.

LESSON III.

PROPHETIC HISTORY OF CHRIST. (*Note 1.*)

EVENTS.

REFERENCES.

1. Jewish Prophecies.

- | | |
|---|--|
| <i>a.</i> Divinity of Christ. <i>Notes 2 & 3.</i> | John 1: 1-5. |
| <i>b.</i> Prophecy foretelling his divine nature. | Is. 53 ch. |
| <i>c.</i> To be born of a virgin. | Is. 7: 14. |
| <i>d.</i> Of the tribe of Judah. | Gen. 49: 10, I Chron. 5: 2. |
| <i>e.</i> To be born at Bethlehem, the city of David. | Micah 5: 2. |
| <i>f.</i> His suffering. | Is. 53. |
| <i>g.</i> His betrayal. | Ps. 41: 9. Zech. 11: 12, 13, 12: 10, 13: 6. |
| <i>h.</i> His death on the cross. | Num. 21: 9. (See Jno. 3: 14-15.) Ps. 22: 16. |
| <i>i.</i> Resurrection. | Ps. 16: 10, 17: 15, 49: 15. |
| <i>j.</i> The Messiah, Christ, King of Israel. | Is. 61: 1. Dan. 9: 26. |
| <i>k.</i> King of Kings and Lord of Lords. | Ps. 89: 27, 110: 1. Dan. 7: 13-14. |

2. Nephite Prophecies.

- | | |
|---|-------------------------|
| <i>a.</i> Of the Jewish race. | I Nep. 10: 4-10. |
| <i>b.</i> Born of a virgin. | I Nep. 11: 13-32. |
| <i>c.</i> His sufferings. | Hela. 13: 6. |
| <i>d.</i> Redeemer of fallen mankind. | I Nep. 11: 13-32. Hela. |
| <i>e.</i> Jesus the Son of God, Father of Heaven and Earth—Creator of all things. | 14: 2.
Mos. 3: 8 |

NOTES.

1. Prophecy is a miracle of knowledge; it is the description, representation or declaration of things yet future, beyond the power of human sagacity to discern, and is the highest evidence of communion with the Deity and the truth of

a revelation. "For who, as I," saith the Lord, "declareth the things that shall be?" (See Roberts' New Witness for God, "Evidences of Prophecy" p. 281.) Prophecy is, in short, "history reversed;" and a most remarkable evidence of Christ's divinity is the fact that the fulfillment of ancient prophecies relative to the Messiah is found alone in him, "for to him give all the prophets witness."

2. As a strong evidence of Christ's divinity notice the following fact to which Eusebius draws particular attention: "At the time that Herod was king, *who was the first foreigner that reigned over the Jewish people*, the prophecy recorded by Moses received its fulfillment, viz: 'That a prince should not fail of Judah, nor a ruler from his loins, until he should come for whom it is reserved, the expectation of nations.' (Compare this passage from the Septuagint with Gen. 49: 10.) The prediction was evidently not accomplished as long as they were at liberty to have their own native rulers, which continued from the time of Moses down to the reign of Augustus. Under him Herod was the first foreigner that obtained the government of the Jews; since, as Josephus has written, he was an Idumean by the father's side, and an Arabian by the mother's. Africanus adds: 'The government of the Jews, therefore, having devolved on such a man, the expectation of the nations was now at hand, according to prophecy, because with him terminated the regular succession of governors and princes from the time of Moses.'"

3. PAGAN TRADITIONS OF MESSIAH: On this subject, Farrar in his Life of Christ, says: "We are informed by Tacitus, by Seutonius, and by Josephus, that there prevailed throughout the entire East at this time (the birth of Christ), an intense conviction, derived from ancient prophecies, that ere long a powerful monarch would arise in Judea, and gain dominion over the world. It has, indeed, been conjectured that the Roman historians may simply be echoing an assertion for which Josephus was in reality their sole authority; but even if we accept this uncertain supposition, there is still ample proof, both in Jewish and Pagan writings, that a guilty and weary world was dimly expecting the advent of its Deliverer."

REVIEW.

1. What is prophecy? 2. What ancient race was notable for its prophecies? 3. What prophecy did Jacob make concerning the Messiah? 4. When and how was this prophecy fulfilled? 5. What did Moses prophesy concerning Christ? 6. What prophet said Christ should be born of a virgin? 7. What prophet named the place of the Messiah's birth? 8. Who described his sufferings? 9. His death on the Cross is foretold in what historical event? 10. What people other than the Jews of the east had prophets? 11. Name some of the Nephite prophets who prophesied concerning Christ. 12. Of what race did Nephi say the Christ was to be born? 13. Which of the Nephite prophets described his sufferings? 14. What did the prophet Mosiah predict relative to the Messiah? 15. Did the heathen nations have any idea of the advent of Christ at the time of his birth? 16. What does Canon Farrar say on this subject? 17. What Pagan historians have recorded the information mentioned by Farrar?

LESSON IV.

THE LIFE OF CHRIST.

PERIOD I.

BIRTH, CHILDHOOD, AND YOUTH OF JESUS.

EVENTS.

1. John the Baptist, Forerunner of Messiah.

- a.* Birth of John.
- b.* The mission of John foretold in prophecy.
- c.* Recorded in history. *Note 1.*

2. Birth of Messiah.

- a.* The angel's announcement to Mary.
- b.* The birth. *Note 2.*
- c.* The genealogies of Jesus *Note 3.*

3. Announcements, Signs, and Testimonies of the Birth of Messiah:

- a.* To the Shepherds of Judea.
- b.* To the Magi, or wise men of the east. *Note 4.*
- c.* To the Nephites, on the Western Hemisphere.

4. Infancy, Childhood, and Youth of Jesus.

- a.* Circumcision of Jesus, and his presentation in the temple—prophecies concerning him.
- b.* Flight into Egypt, slaughter of the innocents, the return from Egypt, and dwelling in Nazareth. Prophecies fulfilled in these events.
- c.* Childhood of Jesus—grows in grace. *Note 6.*
- d.* Youth of Jesus—visit to Jerusalem—conversation with the Rabbis—obedience to parents.

REFERENCES.

Luke 1: 1-66.

Luke 1: 11-17, and Luke 1: 76-79.

Luke 3: 1-18; St. John 1: 15-28. Matt. 3: 1-12. Mark 1: 1-8. Doc. and Cov. Sec. 84: 25-28.

Luke 1: 26-38.

Luke 2: 1-17.

Matt. 1: 18-25.

Luke 2: 8-39.

Matt. 1: 1-12

III Nephi 1: 4-21.

Luke 2: 21-39.

Matt 2: 13-23.

Hosea 11:1.

Jeremiah 31:15. Matt. 2: 23. *Note 5.*

Luke 2: 40.

Luke 2: 41-52.

NOTES.

JOHN THE BAPTIST. Some one asked the Prophet Joseph the meaning of the expression of Jesus: "Among those born of woman, there has not arisen a greater prophet than John." He gave the following answer in a public discourse. "It could not have been on account of the miracles John performed, for he did no miracles; but it was first, because he was trusted with a divine mission of preparing the way before the face of the Lord. Who was trusted with such a mission before or since? No man. Second, he was trusted, and it was required at his hand to baptize the Son of Man. Who ever did that? Who ever had so great a privilege or glory? Who ever led the Son of God into the waters of baptism, beholding the Holy Ghost descend upon him in the sign of a dove! No man. Third, John at that time was the only legal administrator, holding the keys of power, there was on earth. The keys, the kingdom, the power, the glory had departed from the Jews; and John, the son of Zacharias, by the anointing and decree of heaven, held the keys of power at that time." *Mill. Star Vol. XXI, p 170; Compendium, Gems.*

2. PLACE OF MESSIAH'S BIRTH. The place of Messiah's birth was Bethlehem, a small town between four and five miles south of Jerusalem. It was also called Ephrath and Ephratah. It was the place of Rachael's death and burial, the native place of Samuel's father, the residence of Boaz and Ruth, and the birthplace of David. It was also the last rallying point of the remnant of Judah after the invasion of Nebuchadnezzar.

For a consideration of the time of Messiah's birth, see Roberts' *Outlines of Eccl. Hist.* pp. 16, 17.

3. THE GENEALOGIES OF JESUS. Almost every student of scripture has observed, and perhaps been puzzled at, the apparent discrepancy between the two genealogies of Christ, in Matt. 1, and Luke 3. Indeed, this is one of the many objections raised by infidels against the authenticity of the scriptures. Hence it is important that a key be given, whereby these apparent contradictions may be solved. According to some of the best authorities, this key is found in the Jewish law of adoption. When a man died, it was the law that his brother should marry his widow, and all children subsequently born should belong to the deceased brother. Also if an older brother died childless, it was a custom for a son of a younger brother to be adopted as the heir of the older. Applying this law to the genealogy of Christ, and remarking, further, that Luke gives his *natural* descent and Matthew his *royal* descent as heir of the throne of David, we have a key to all the discrepancies of importance. As an example: In Matthew, Joseph is spoken of as the son of Jacob; in Luke, as the son of Heli. Jacob and Heli were brothers. Jacob, the elder, was the father of Mary, and Heli the father of Joseph. Having no son, Jacob adopted Heli's son, Joseph, as his heir, and this adoption was confirmed by the marriage of Joseph to his cousin, Mary. In this way the other discrepancies can be cleared away, and Jesus can be shown to be the natural descendant of David, and, by the law of adoption, heir to his throne. Since 70 A. D., when the Jews were dispersed by the Romans, they have kept no complete genealogical records; hence no one who arises in the future and claims to be the Messiah, can trace his lineage to Judah. As the Christ was to be of that lineage,

Jesus is the only one whose claim to the Messiahship has been or can be genealogically established. (For further information see the article "Genealogy" in Kitto's Biblical Literature or Smith's Dictionary of the Bible.)

4. TESTIMONIES OF MESSIAH'S BIRTH: It will be observed that the testimonies concerning the birth of the Messiah are from two extremes, the lowly shepherds in the Judean field, and the learned magi from the far east. We cannot think this is the result of mere chance, but that in it may be discerned the purpose and wisdom of God. All Israel was looking forward to the coming of the Messiah, and in the birth of Jesus at Bethlehem, the hope of Israel—though unknown to Israel—is fulfilled. Messiah of whom the prophet spake, is born. But there must be those who can testify of that truth, and hence to the shepherds who watched their flocks by night an angel was sent to say: "Fear not, behold I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the City of David, a Savior, which is Christ the Lord." And for a sign of the truth of the message, they were to find the child wrapped in swaddling clothes, lying in a manger in Bethlehem. And they went with haste and found Mary and Joseph, and the babe lying in a manger; and when they had seen it, they made known abroad the saying which was told them concerning this child. God had raised up to himself witnesses among the people to testify that Messiah was born, that the hope of Israel was fulfilled. But there were classes of people among the Jews whom these lowly shepherd witnesses could not reach, and had they been able to reach them the story of the angel's visit, and the concourse of angels singing the magnificent song of "peace on earth, good will to men," would doubtless have been accounted an idle tale of superstitious folk, deceived by their own overwrought imaginations or idle dreams. Hence God raised up another class of witnesses—the "wise men from the east,"—witnesses that could enter the royal palace of proud King Herod and boldly ask: "Where is he that is born king of the Jews? For we have seen his star in the east, and are come to worship him;" a testimony that startled Herod and troubled all Jerusalem. So that indeed God raised up witnesses for himself to meet all classes and conditions of men—the testimony of angels for the poor and the lowly; the testimony of wise men for the haughty king and proud priests of Judea. So that of the things concerning the birth of Messiah, no less than of the things of his death and resurrection from the dead, his disciples could say "these things were not done in a corner."

5. "HE SHALL BE CALLED A NAZARENE," Matt. 2: 23. "It is well known," says Canon Farrar in his life of Christ, "that no such passage occurs in any extant prophecy. If the name implied a contemptuous dislike—as may be inferred from the proverbial question of Nathanael, 'can any good thing come out of Nazareth?'—then St. Matthew may be summing up in that expression the various prophecies so little understood by his nation, which pointed to the Messiah as a man of sorrows. And certainly to this day Nazarene has continued to be a term of contempt." The conclusion of the learned Canon is most lame and impotent; and the reasoning by which he seeks to maintain it is certainly strained. The more rational conclusion is that Matthew referred to some prophecy well known in his day but since eliminated from the scriptures. That is to say, he may have referred to some book of scripture since lost—and there are many of them, see Compendium pp.

217-18,) or to some passage in one of the existing books of scripture which has since been eliminated from it.

6. CHILDHOOD OF JESUS: "It is written that there was once a pious, godly bishop who had earnestly prayed that God would manifest unto him what Jesus had done in his youth. Once the bishop had a dream to this effect: He seemed in his sleep to see a carpenter working at his trade, and beside him a little boy who was gathering up chips. Then came in a maiden clothed in green, who called them both to come to the meal, and set porridge before them. All this the bishop seemed to see in his dream, himself standing behind the door, that he might not be perceived. Then the little boy began and said: 'Why does that man stand there? Shall he not also eat with us?' And this so frightened the bishop that he awoke. Let this be what it may, true story or a fable, I nevertheless believe that Christ in his childhood and youth looked and acted like other children, yet without sin, in fashion like a man."—*Martin Luther*, quoted by Farrar, *Life of Christ*, ch. V.

Also the following from Bonaventura's *Vita Christi*, ch XII. "Fancy you see him busied with his parents in the most servile work of their little dwelling. Did he not help them in setting out the frugal board, arranging the simple sleeping rooms, nay, and in other yet humbler offices?"

REVIEW.

1. Who was the forerunner of the Christ? 2. Who were the parents of John?
3. What relation was he to Jesus? 4. What was the mission of John? 5. Where is the character of his mission more plainly told, in history or in prophecy? 6. What is prophecy? 7. What was the character of John? 8. Where was Jesus' birthplace? 9. For what was Bethlehem noted? 10. Give its other names. 11. When was Jesus born? 12. What witnesses were raised up to testify that Messiah was born? 13. Wherein is the wisdom of God to be observed in this? 14. What signs of the birth of Christ were given on the western hemisphere? 15. What prophecies were uttered in the temple at the circumcision of Jesus? 16. What prophecies were fulfilled by the flight into Egypt, Herod's slaughter of the innocents, and Christ's dwelling in Nazareth? 17. What was the character of the childhood of Jesus? 18. What single circumstance is related of him as a youth? 19. How is it a key to that whole period of his life? 20. What lesson is taught by the submission of Jesus to Joseph and Mary? 21. What is God's law regarding obedience to parents?

LESSON V.

PERIOD II.

INTRODUCTION TO THE MINISTRY OF CHRIST.

EVENTS.

1. **Preaching of John the Baptist.** *Notes 1 & 2.*
2. **Baptism of Jesus.** *Note 3.*
3. **The Temptation of Jesus.** *Note 4.*
4. **The Baptist's Testimony of Christ.**
5. **The First Principles.**
6. **Marriage Feast at Cana.** *Note 5.*

REFERENCES.

Luke 3: 2-18. Matt. 3: 1-12. Mark 1: 1-9. John 1: 15-27.

Matt. 3: 13-17. Mark 1: 9-11. Luke 3: 21, 22. See also Roberts' Outlines of Eccl. Hist. p. 38: and note p. 42.

Matt. 4: 1-11. Mark 1: 12, 13. Luke 4: 1-13.

John 1: 19-36.

John 1: 37-51.

John 2: 1-11.

NOTES.

I. BURDEN OF JOHN'S PREACHING: "The burden of John's preaching bore no slight resemblance to the old prophetic exhortations, whose last echo had now died away for centuries. He called upon the Jewish people to repent, to change their minds, their dispositions and affections, and thus prepared the way for the greater doctrine promulgated by his Lord, of the necessity of a spiritual regeneration. That the change which John had in view was by no means of so great and elevated a kind as that which Jesus required, is very probable; but the particulars into which he enters when he proceeds to address classes or individuals (Matt. iii: 7 seq. Luke iii: 7 seq.) serve fully to show that the renovation at which he aimed was not merely of a material or organic, but chiefly of a moral nature.—*Biblical Literature, (Kitto) Art. John the Baptist.*

2. CHARACTER OF JOHN. "The nature of John the Baptist was full of impetuosity and fire. The long struggle which had given him so powerful a master; over himself—which had made him content with self-obliteration before the presence of his Lord—which had inspired him with fearlessness in the face of danger, and humility in the midst of applause—had left its traces in the stern character, and aspect and teaching of the man. If he had won peace in the long praying and penitence of his life in the wilderness, it was not the spontaneous peace of a placid

and holy soul. The victory he had won was still encumbered with traces of the battle; the calm he had attained still echoed with the distant mutter of the storm. His very teaching reflected the imagery of the wilderness—the rock, the serpent, the barren tree. 'In his manifestation and agency,' it has been said, 'he was like a burning torch; his public life was quite an earthquake—the whole man was a sermon; he might well call himself a voice—the voice of one crying in the wilderness, prepare ye the way of the Lord' * * * Almost from boyhood he had been a voluntary eremite. In solitude he had learned things unspeakable; there the unseen world had become to him a reality; there his spirit had caught 'a touch of phantasy and flame.' Communing with his own great, lonely heart—communing with the high thoughts of that long line of prophets, his predecessors, to a rebellious people—communing with the utterances that come to him from the voices of the mountain and the sea—he had learnt a deeper love than he could have ever learnt at Hillel's or Shammia's feet."—*Life of Christ, Canon Farrar, Ch. VIII.*

3. THE BAPTISM OF JESUS. "When he, Jesus, first came to the banks of the Jordan, the great forerunner, according to his emphatic and twice repeated testimony, 'knew him not,' and yet, though Jesus was not yet revealed as the Messiah to his great herald prophet, there was something in his look, something in the sinless beauty of his ways, something in the solemn majesty of his aspect, which at once overawed and captivated the soul of John. To others he was the uncompromising prophet; kings he could confront with rebuke; Pharisees he could unmask with indignation; but before this presence all his lofty bearing fades. As when some unknown dread checks the flight of the eagle, and makes him settle with hushed scream and drooping plumage on the ground, so before the 'royalty of inward happiness,' before the purity of sinless life, the wild prophet of the desert became like a submissive child * * * He earnestly tried to forbid the purpose of Jesus. He who had received the confessions of all others, now reverently and humbly makes his own. 'I have need to be baptized of thee, and comest thou to me?' The answer contains the second recorded utterances of Jesus, and the first word of his public ministry,—'suffer it to be so now, for thus it becometh us to fulfill all righteousness.'" *Life of Christ, Farrar's, ch. VIII.*

4. THE TEMPTATIONS OF JESUS. "And Jesus was tempted. 'The captain of our salvation' was 'made perfect through suffering.' 'In that he himself hath suffered, being tempted, he is able to succor them that are tempted.' (Heb. 2: 10-18) The wilderness of Jericho and the garden of Gethsemane—these witnessed his two most grievous struggles, and in these he triumphed wholly over the worst and most awful assaults of the enemy of souls, but during no part of the days of his flesh was he free from temptations, since otherwise his life had been no true human life at all, nor would he in the same measure have left us an example that we should follow his steps * * * yet we may well believe that when he rose victorious out of the dark wiles in the wilderness, all subsequent temptations, until the last, floated as lightly over his sinless soul as the cloud wreath of a summer day floats over the blue heaven, which it cannot stain." *Life of Jesus, Farrar's, ch. IX.*

WAS JOHN THE ELIAS? See Roberts' *Outlines Eccl. Hist. p. 42. (Note.)*

5. LESSON OF THE MARRIAGE FEAST AT CANA: "Christ's first miracle at Cana was a sign that he came, not to call his disciples out of the world and its

ordinary duties, but to make men happier, nobler, better *in* the world. He willed that they should be husbands, and fathers, and citizens, not eremites or monks. He would show that he approved the brightness of pure society, and the mirth of innocent gatherings, no less than the ecstasies of the ascetic in the wilderness, or the visions of the mystic in his solitary cell." *Life of Christ, Farrar, ch. X.*

REVIEW.

1. What was the burden of John the Baptist's message? 2. By what authority did he preach repentance and baptize? 3. Was he *the* Elias? 4. Was he *an* Elias? 5. For what purpose was Jesus baptized? 6. In what manner was he baptized and what does it imply? 7. Name the three great temptations to which Jesus was subjected. 8. What was the peculiar force of each? 9. What was John the Baptist's testimony of Christ? 10. What sign had been given John by which he was to know Messiah? 11. What was the occupation and character of the first disciples of Christ? 12. Why were such men chosen? 13. What was the nature of the "Miracle" at Cana? 14. What distinction has this miracle? 15. What lesson is taught by the presence of Christ and his disciples at the marriage feast at Cana?

LESSON VI.

PERIOD III.

OPENING OF CHRIST'S MINISTRY.

EVENTS.

REFERENCES.

1. The First Missionary Journey.
 - a. From Cana to Capernaum. *Note 1.*
 - b. From Capernaum to Jerusalem.
Note 2. John 2: 12, 13.
2. His Work at Jerusalem.
 - a. First Cleansing of the Temple.
Notes 3 & 4. John 2: 14-17.
 - b. Prediction of his death and resurrection. John 2: 18-22.
 - c. Wins many disciples. John 2: 23-25.
 - d. Conversation with Nicodemus—the new birth—prediction of the manner of Christ's death—the love of the Father. *Note 5.* John 3: 1-21.
3. Departure from the City of Jerusalem into the Country places of Judea; the Baptism of Disciples. John 3: 22.
4. Second and Final Testimony of John the Baptist, to the Divinity of Jesus. *Note 6.* John 3: 23-36.

NOTES.

1. CAPERNAUM AND ITS SURROUNDINGS: The region of country which Jesus first made the center of his ministerial activities is thus described by Josephus: "These two Galilees (upper and lower), of so great largeness and encompassed with so many nations of foreigners, have been always able to make a strong resistance on all occasions of war; for the Galileans are inured to war from their infancy, and have been always very numerous; nor hath the country been ever destitute of men of courage or wanted a numerous set of them, for their soil is uniformly rich and fruitful, and full of plantations of trees of all sorts, insomuch

that it invites the most slothful to take pains in the cultivation, by its fruitfulness; accordingly it is all cultivated by its inhabitants, and no part of it lies idle. Moreover the cities lie there very thick, and the very many villages there are everywhere so full of people, by the richness of their soil, that the very least of them contain above fifteen thousand inhabitants. (*Wars of the Jews*, bk. III. ch. III.)

But a modern writer and traveler (Renan) thus describes it: "In this country where the vegetation was formerly so brilliant that Josephus saw in it a sort of miracle—nature according to him, being pleased to collect here, side by side, the plants of the cold latitudes, the productions of the torrid zones, and the trees of the temperate climes, burdened all the year with flowers and fruit. In this country, I say, the traveler now calculates a day in advance the spot in which he may find on the morrow a little shade for his repast. The lake [Sea of Galilee] has become deserted. A single bark, in the most miserable condition, plows today these waves once so rich in life and joy. * * * The heat upon the borders is now very oppressive. The lake occupies a depression of six hundred feet below the level of the Mediterranean, and thus shares the torrid conditions of the Dead Sea. An abundance of vegetation formerly tempered these excessive heats; it is difficult to comprehend that such an oven as the whole basin of the lake is from the month of May, was ever the scene of such extraordinary activity." *Life of Jesus*. Eng. Ed. p. 151

2. ST. JOHN'S GOSPEL: "St. John surprises us by the suddenness with which he introduces us to the Judean ministry of Messiah. The other biographers, Matthew, Mark and Luke, confine themselves chiefly to the Galilean ministry of the Lord, and John alone recites the circumstance of this first visit of Jesus to Jerusalem, about the time of the commencement of his public ministry. This, however, is strictly in keeping with the character of John's gospel. The first three gospels of the New Testament are called 'Synoptic,' because they are summaries of the chief events, and all go over the same ground, in the history, while the author of the fourth follows lines of his own. Thus, while the former confine themselves almost exclusively to what took place in Galilee, until Christ's last visit to Jerusalem, the latter gives prominence to his ministry in Judea and alone records his successive journeys to the Jewish capital, while it reports, in the sixth chapter, only one of the discourses of Christ delivered in the northern province." (*Bagster Helps* p. 58.) "But," says Canon Farrar, "just as St. John distinctly implies the Galilean ministry (John vii: 1-4,) so the Synoptists distinctly imply that there must have been a Judean ministry; i. e., Judas is a Jew, and Joseph of Arimathea; and our Lord was well known to the people at and near Jerusalem (see Matt. iv: 25; xxiii: 37-39; Mark iii: 7, 8, 22; xi: 2, 3; xiv: 13-15; xv: 43-46; and compare Matt. xiii: 57)" "The vague and shifting outlines of the Synoptists," continues the learned canon, quoting Mr. Sanday (*Fourth Gospel*, p. 166,) 'allow ample room for all the insertions that are made in them with so much precision by St. John' " *Life of Christ*, Farrar, ch. xiii.) Christian tradition states that John wrote his gospel at the solicitation of "the bishops of the Asiatic churches with a view to confirm the faith of the church in the divinity of Christ," of which he was a special witness. "Its date must be long after the writing of the other gospels, and toward the end of the first century. It is one of the latest books of the New Testament—much later than the Revelation." (*Bagster Helps* p. 65.) The same tradition also

relates that John had before him the other three gospels, and he aimed in his to relate what the others had omitted, so that his gospel is really a supplement to theirs, and as the other writers had given prominence to the Galilean ministry, John found it necessary to relate more especially the things that had transpired in Judea. With these facts in mind the student will more readily perceive the reasons for the differences between the Synoptic gospels and that of St John, and will see furthermore, the necessity of reading carefully all four gospels together in order to obtain a full history of what Jesus did and what he taught.

3. SUBMISSION OF THE JEWS: "Why did not this multitude of ignorant pilgrims resist? Why did these greedy chaffeners content themselves with dark scowls and muttered malediction, while they suffered their oxen and sheep to be chased into the streets and themselves ejected, and their money flung rolling on the floor, by one who was then young and unknown and in the garb of despised Galilee? Why, in the same way we might ask, did Saul suffer Samuel to beard him in the very presence of his army? Why did David abjectly obey the orders of Joab? Why did Ahab not dare to arrest Elijah at the door of Naboth's vineyard? *Because sin is weakness*; because there is in the world nothing so abject as a guilty conscience; nothing so invincible as the sweeping tide of God-like indignation against all that is base and wrong. How could these paltry, sacrilegious buyers and sellers, conscious of wrongdoing, oppose the scathing rebuke, or face the lightning of those eyes that were enkindled by an outraged holiness? * * * Because vice cannot stand for one moment before virtue's uplifted arm. Base and groveling as they were, these money-mongering Jews felt in all that remnant of their souls which was not yet eaten away by infidelity and avarice, that the son of man was right." *Life of Christ, Farrar, ch. XIII.*

4. THE STERN SIDE OF MESSIAH'S CHARACTER: This incident of the first cleansing of the temple and the stern spirit in which it is done should not be passed without calling attention to the fact that it exhibits a side of the character of Jesus too much neglected by Christologists, who, in order to represent him as being so ultra spiritual, have made him altogether effeminate and weak, a view that is corrected by a proper consideration of his words and action on the occasion of this cleansing of the temple.

5. CONVERSATION WITH NICODEMUS: Our Lord's conversation with Nicodemus brings out some of the most important points of the gospel of Jesus Christ—first, the solemn testimony of Nicodemus to the works of the Lord and their convincing power; second, the setting of those miracles aside in a manner by the Lord, that is, subordinating them in importance to the necessity of the new birth; as if he had said: You have seen these miracles, and you may be convinced by them that I am a teacher come from God, but it is all of no avail unless you are born (i. e. baptized) of the water and the spirit—without this, notwithstanding you have seen miracles and they possess convincing power that I am a teacher sent of God—yet you cannot even see, much less enter into, the kingdom of God without obedience to its laws. This passage is one of the strongest on the necessity of both water baptism and baptism of the spirit, and it is to be observed that it requires both for the accomplishment of the one birth. Third, the astonishment of the Lord at the ignorance of Nicodemus concerning these principles is splendid testimony to the antiquity of the gospel. "Art thou a master in Israel

and knowest not these things?" That question is a monument in history that the gospel aforetime had been preached in Israel. Fourth, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish but have everlasting life." This is, according to John, the second prediction of his death; the first being in his words to the Jews who challenged his authority for cleansing the temple—"destroy this temple and in three days will I raise it up."—(John 2: 18-21) But he more than prophesies of his death in the above remark to Nicodemus. He tells also the manner of it, and the purpose of it; and moreover, bears excellent testimony that many of those things that took place in the Mosaic dispensation are but types and symbols of the things themselves which were to be accomplished in the atonement of Christ. Fifth, the love of God the Father is proclaimed, a love that could not withhold even his "only begotten son," when the sacrifice became necessary for the salvation of the world; and he was sent, not to condemn the world, but that the world through him might be saved. How precious are all these great truths brought out in one brief conversation! How pregnant with mighty thought! How well they help to illustrate the value of John's gospel!

6. THE FINAL TESTIMONY OF JOHN: I know of no passage in all our sacred literature that is more winning for its sweet spirit of humility; or for its utter unselfishness than these few verses in the third chapter of St. John which chronicle the final testimony of John the Baptist to the Messiahship of Jesus of Nazareth. That testimony requires no other witness that it is of God than its own pure spirit of self-abnegation in favor of another, and that other, in the eyes of his disciples, at least, apparently a rival. Reflect upon it: "Master, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him!" There is feeling here; there is zeal for the supremacy of their own richly inspired master. The disciples of John ask, in effect, is this stranger to usurp your prerogatives? Is he to baptize? Here's jealousy, too,—"all men come to him!" Mark how John disarms all this: "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled." Then mark you the sadness, and yet the nobility of this: "He must increase, but I must decrease." Then a moment later he comforteth himself with the reflection—"He that cometh from above, is above all; * * * for God giveth not the spirit by measure unto him—the Father loveth the Son, and hath given all things into his hand." The soul that cannot feel the divinity of that testimony, is to be pitied as lacking the sensibility to perceive the divine in words and action.

REVIEW.

1. What was the first missionary journey of Messiah and his disciples? 2. Where is Capernaum? 3. What was formerly the character of Galilee as to the nature of its fruitfulness and its people? 4. What is its present state? 5. About what distance is Jerusalem from Capernaum? 6. What was the work first accom-

plished by Jesus at Jerusalem? 7. In what manner did he predict his resurrection? 8. Why was not the young Galilean resisted by the Jews at the Temple? 9. Why did Jesus evidently mistrust some of the following (John 2: 23-25) which came to him at this time in Jerusalem? 10. Who was Nicodemus and what was his standing among the Jews? 11. What did Jesus mean by being born again? 12. How are you certain that born of the water and of the spirit means to be baptized in water and to receive the Holy Ghost? 13. What does Christ's reference to Moses lifting up the serpent in the wilderness teach? 14. What other great testimony in relation to the gospel is discovered in this conversation? 15. What evidence has the Father given that he loved the world? 16. Point out the force of John the Baptist's final testimony.

LESSON VII.

PERIOD IV.

PUBLIC MINISTRY IN GALILEE.

EVENTS.

1. **Return from Judea to Galilee.**
 - a. Conversation by the way with the Samaritan woman. *Note 1.*
2. **Imprisonment of John.**
3. **Arrival of Jesus in Galilee.**
 - a. Rejected at Nazareth. *Note 2.*
 - b. Makes his home at Capernaum.
4. **Public Ministry in Galilee.**
 - a. Second call of disciples, (for first call see lesson V.) *Note 3.*
 - b. Healing the sick.
 - c. Son of Herod's officer.
 - d. Peter's mother-in-law.
 - e. Jarius' daughter.
 - f. The infirm woman.
5. **The Nature and Purpose of Christ's Miracles.** *Note 4.*
 - a. Cases of healing out of compassion for the sufferers.
 - b. "Thy faith hath made thee whole."
6. **Laws of the Church for the Healing of the sick.**

REFERENCES.

- John 4: 1-45.
Matt. 4: 12. Mark 1: 14, 15. Luke 3: 19, 20.
Matt. 4: 12-16.
Mark 1: 14, 15.
Luke 4: 14, 15;
Luke 4: 15-31.
Matt. 4: 18-22.
Mark 1: 16-20; Luke 5: 1-11.
John 4: 46-54.
Matt. 8: 14. Mark 1: 29-31. Luke 4: 38, 39.
Luke 8: 40-56. Mark 5: 21-43. Matt. 9: 18-26.
Matt. 14: 14.
Mark 1: 40, 41. Matt. 20: 30-34. Luke 7: 11, 15. Matt. 15: 32-39. Doc. & Cov. Sec. 84: 65-73.
Mark 5: 34. Luke 18: 42 and 17: 19. Matt. 9: 27-30. Luke 8: 43-49. Mark 10: 46-52.
James 5: 14, 15. Doc. & Cov. Sec. 42: 43-52 and Doc. & Cov. Sec. 84: 64-73.

NOTES.

I. CONVERSATION WITH THE WOMAN OF SAMARIA. Like the conversation of our Lord with Nicodemus, his conversation with the Samaritan woman is rich

in doctrine and beautiful in its simile. The two chief points in it however are, first, the direct declaration that he himself is the Messiah for whom Israel was looking—"I that speak unto thee am he"—is perhaps the most positive declaration of that fact which the Lord ever made. Second, the inferential testimony which the circumstance bears to the universality of Messiah's mission. "The Jews have no dealings with the Samaritans," yet the disciples find him talking with the Samaritan woman. It was doubtless against their Jewish prejudices to find him so freely conversing with a woman of a despised people, for they "marveled that he talked with the woman," but they dared not question his conduct; and nothing daunted by the race traditions and prejudices which made the Jews an exclusive people, proud of their descent from Abraham, and vain of their cherished privileges, he remained two days among the Samaritans and caused many to believe on him; and if he could thus personally labor among the most despised of people, his disciples should have learned from that fact that the message of life and love was for all mankind, and not exclusively for the Jew.

2. REJECTION OF CHRIST AT NAZARETH: "The speaker was no longer interrupted by a murmur of disapprobation, but by a roar of wrath. With one of those bursts of sanguinary excitement which characterize that strange, violent impassioned people—a people whose minds are swept by storms as sudden as those which in one moment lash into fury the mirror surface of their lake—they rose in a body, tore him out of the city, and then dragged him to the brow of the hill above. The little town of Nazareth nestles in the southern hollows of that hill; many a mass of precipitous rock lies imbedded on its slopes, and it is probable that the hill side may have been far more precipitous two thousand years ago. To one of these rocky encampments they drag him, in order to fling him headlong down. But his hour had not yet come, and they were saved from the consummation of a crime which would have branded them with everlasting infamy. 'He passed through the midst of them and went on his way.' * * * And so he left them, never apparently to return again; never, if we are right in the view here taken, to preach again in their little synagogue. Did any feeling of manly, human regret weigh down his soul while he was wending his weary steps down the steep hillslopes toward Cana of Galilee? * * * Were there any from whom he grieved to be severed, in the green, secluded valley where his manhood had labored, and his childhood played? Did he cast one long, lingering glance at the humble home in which for so many years he had toiled as the village carpenter? Did no companion of his innocent boyhood, no friend of his sinless youth, accompany him with awe, and pity, and regret? Such questions are not, surely, unnatural; not surely, irreverent; but they are unanswered. Of all merely human emotions of his heart, except so far as they directly affect his mission upon earth, the gospels are silent. We know only that henceforth other friends await him from boorish Nazareth, among the gentle and noble-hearted fishermen of Bethsaida; and that henceforth his home, so far as he had a home, was in the little city of Capernaum, beside the sunlit waters of the Galilean lake. *Life of Christ*, (Farrar,) ch. XVI.

3. CHARACTER OF CHRIST'S DISCIPLES: It has become proverbial that all great movements, all reformations, all revolutions must produce their own leaders. * * *

Leaders in established usages and institutions, political, social or

religious, are very seldom converted to innovations. They usually consider it to their interest to oppose changes, especially those changes which from their very nature cast any shadow of doubt upon the correctness of existing customs or institutions with which they are connected. Hence it happened that the Jewish rabbis, the priests, the scribes, the members of the Sanhedrin—leaders in their nation—did not accept the doctrines of Messiah and become the chief apostles, seventies, and elders of the new church. On the contrary this class were the stubbornest opponents to the doctrine taught by the Son of God, and his most implacable enemies. It was the common people who heard him gladly, and from their number he chose his special disciples, chiefly from the humble fishermen living along the shore of Lake Galilee. From the very nature of things it must be necessary that men whose minds are unwarpd by prevailing customs and traditions, should be selected to establish a new order of religion, of government, or of society. How could the Jewish rabbis and priests, bound by long custom to a slavish adherence to the outward forms and ceremonies of the Mosaic ritual, the spirit and purpose of which had long since been made of no effect by the rubbish of false traditions, open their minds to receive the larger and nobler doctrines of the gospel of Christ, unmixed with the pomp and circumstance which they of that age and nation considered essential to religion? A careful consideration of the character of these first special disciples of Jesus, chosen from the quiet rural life then prevailing along the shores of the little inland sea of Galilee, and who were to be the future great apostles and evangelists of the gospel in all the world—is vindicated by wisdom as well as dictated by necessity, and the wisdom of the choice sustains the historical accuracy of the calling of these disciples.

4. MIRACLES: The cases of healing enumerated in the outline lesson are by no means a complete list of all the miracles of healing which the Savior did about this time. The cases referred to are merely selected to call attention to Messiah's miracles: to show their benevolent character, and that they are the result of faith in those who receive the benefits of God's power, as well as of power in the Messiah to bestow those blessings; and that the purpose of them is not primarily to supply evidence of the divinity of Jesus, for, that is everywhere shown to be secondary, if not merely incidental. (For a consideration of the value of miracles as evidences of divine authority, and the nature of miracles themselves, see *Roberts' A New Witness for God*, pp. 28, 29; 32, 33, note and pp. 249-250.

REVIEW.

1. When Jesus was en route from Judea to Galilee what notable event took place? 2. Where is Samaria? 3. What was the character of the Samaritans? 4. What were the principal points of doctrine brought out in the conversation with the woman of Samaria? 5. What led to the imprisonment of John? 6. What reception was accorded Jesus at Nazareth? 7. What saying grew out of the circumstance of his reception? 8. Where did Jesus take up his abode? 9. What was the character and station of the disciples of Jesus? 10. Why is it that new movements must of necessity develop their own leaders? 11. What was the nature and purpose of Christ's miracles? 12. What is the value of miracles as evidence of divine authority? 13. What is the law of the church for the healing of the sick?

LESSON VIII.

PERIOD IV.

PUBLIC MINISTRY IN GALILEE. (Continued.)

EVENTS.

1. **Call of the Twelve Apostles.**
 - a. Names of the Apostles.
 - b. Authority of the Apostles.
 - c. How they were called. *Note 1.*
2. **The Sermon on the Mount. Notes 2 and 3.**
 - a. The Beatitudes. *Note 4.*
 - b. The Higher Law.
 - c. Secret Righteousness.
 - d. First, seek the Kingdom of Heaven.
 - e. Righteousness and Humility.
 - f. Faith and Works.

REFERENCES.

- Matt. 10: 1-42. Mark 3: 13-19. Luke 6: 12-16.
Matt. 10: 2-4.
- Doc. and Cov. Sec. 107: 23-33.
- Luke 5: 1-11. Matt. 9: 9-13. John 1: 42-49.
- Matt. 5: 6, 7. Luke 6: 20-49.
- Matt. 5: 1-12.
- Matt. 5: 13-48.
- Matt. 6: 1-18.
- Matt. 6: 19-24.
- Matt. 7: 1-14.
- Matt. 7: 15-29.

NOTES.

1. WHY THE PUBLICANS WERE DESPISED BY THE JEWS: The publicans were gatherers of taxes and customs, at ports and road stations, in the employ of the Roman government. Under this system of taxation, the revenue was farmed out to contractors and sub-contractors, who made it a point to collect what was demanded by the government and enough, in addition, for their own profit. All these amounts were collected by the local tax-gatherers, or publicans, who were usually Jews; and because they came in direct contact with the people, and represented the oppression of the Roman government, these Jews were looked upon as defiled and apostate, and classed with sinners. It was from this class that Jesus gained many disciples, notably Zaccheus and Matthew.

2. LOCATION OF THE MOUNT. The Mount of the Beatitudes, or the Horns of Hattin, supposed to be the Mount where the sermon was given, is a two-peaked hill a short distance west of the Sea of Galilee. Jesus chose it as the place to spend the night in secret prayer.

3. **MATTHEW'S ACCOUNT:** This was probably the first sermon Matthew had heard Jesus deliver, therefore his account of it was particularly full. Some have supposed, however, that many sermons and instructions are summarized in this report.

4. **INTENT OF THE SERMON ON THE MOUNT.** The sermon was given, no doubt, partly to assert his authority, (Matt 7: 28, 29), and partly to show how the law of the gospel was to supercede the old law of Moses. Rev. Wm. Hanna says: "Now if there was one sentiment spread more widely than another throughout this crowd, it was the vague yet ardent expectation beating then in almost every Jewish breast, of some great national deliverance—of the near approach of a new kingdom—the kingdom of God. Of this kingdom they had no higher conception than that it would be a free and independent outward and visible Jewish monarchy. And when it came, then should come the days of liberty and peace, of honor and triumph, and all kinds of blessedness for poor, oppressed Judea. With what a delicate hand—not openly and rudely rebuking, yet laying the ax withal at its very roots, was the deep national prejudice now treated by our Lord. What could have run more directly counter to the earthly ambitious hopes, swelling up within the hearts of those around him? What could have served more effectually to check them, than the very first words which Jesus uttered? (The beatitude.) How different the kind of blessedness thus described, from that which his hearers had been hungering and thirsting after! How different the kind of kingdom thus described from that which they had been expecting he would set up! And apart from their special use and immediate service as addressed of old to the Galilean audience, these beatitudes remain to teach us wherein the only true, pure, lasting blessedness for man consists; not in anything outward, not in the gratification of any of our natural passions or desires, our covetousness, or our pride, or our ambition, or our love of pleasure, not in what we have, but in what we *are* in God's sight and in relation to his empire over our souls."

REVIEW.

1. Give the names of the apostles. 2. Give an account of the call of Peter, James, John and Andrew. 3. How was Matthew called? 4. Who were the publicans? 5. Why did the Jews despise them? 6. Tell how Philip was called. 7. Describe the authority and the duties of the apostles in our day. 8. Where was the Sermon on the Mount delivered? 9. How did Jesus spend the preceding night. 10. Why was Matthew's account of the sermon so full? 11. What were Christ's two main purposes in delivering the sermon? 12. Repeat the Beatitudes. 13. Why did Jesus call his followers the salt of the earth and the light of the world? 14. Why should they be more righteous than the Scribes and Pharisees? 15. Contrast the old law and the new. (Matt. 5: 17-48). 16. What instructions were given regarding alms, prayer and fasting? 17. Repeat the Lord's prayer. 18. Explain Matt. 6: 19-21. 19. What lesson is taught in Matt. 6: 24-34? 20. Why should men ordinarily not judge the actions of others? 21. Explain Matt. 7: 15-20. 22. Explain the lesson of faith and works in Matt. 7: 21-27. 23. What do you think of the sermon as a whole?

LESSON IX.

PERIOD IV.

PUBLIC MINISTRY IN GALILEE. (Continued.)

EVENTS.

1. **Answer to John's Disciples.** *Note 1.*
 - a. Death of John. *Note 2.*
2. **Christ's Method of Teaching.** *Note 3.*
 - a. Direct instructions.
 - b. Counter questions.
 - c. Parables. *Note 4.*
 - d. Reproofs. *Note 5.*
3. **Sign Seeking.** *Note 6.*

REFERENCES.

Matt. 11: 2-19. Luke 7: 18-35.

Matt. 14: 1-12. Mark 6: 21-29.

Examples in the Sermon on the Mount.

Matt. 21: 23-31. 22: 15-22, 41, 46.

Matt. 13: 1-53. Mark 4: 1-34. Luke 13: 6-9. 13: 18-22. Matt. 20: 1-16.

Matt. 11: 20-24. Luke 11: 37-54. Matt. 23: 1-39.

Matt. 12: 38-45. Luke 11: 29-36.

NOTES.

1. As related in lesson VII, John the Baptist was imprisoned by Herod Antipas for rebuking his sin with Herodias, his brother Philip's wife. The place of John's imprisonment is thought to have been the fortress of Machaerus on the east side of the Dead Sea. He had been imprisoned, it is supposed, about a year, when the incident related in the text occurred. At this time Jesus was, it is believed, in the southern part of Galilee, near the village of Nain. John's death, by beheading, occurred perhaps six months later.

The Baptist's character is well set forth in Christ's remarks after the departure of John's disciples. He is referred to as firm, humble, rough in dress and manner, stern, given to fasting and abstemious in his habits of life. Being the forerunner of Messiah, and having had the privilege of baptizing him, he was a prophet, and more than a prophet, an Elias, or restorer. Yet, notwithstanding his greatness, the one who was esteemed least in the kingdom of heaven, (Jesus) was greater than John. This is the explanation given by the prophet Joseph in a public discourse delivered on the 29th of January, 1843.—Answering the question "How was the least in the kingdom of heaven greater than John?" The prophet said: "Whom did Jesus have reference to as being the least? Jesus was looked upon as having the least claim in God's kingdom and was least entitled to credul-

ity as a prophet, as though he had said: he that is *considered* the least among you is greater than John, that is myself." *Mill Star*, Vol. XX. p. 456.

Furthermore, John sets us a good example in his lack of ambition for advancement and preferment in the priesthood. Therefore, it was his blessed privilege to restore the Aaronic Priesthood to Joseph Smith in this dispensation. His humility is well shown in his remarks as recorded in Luke 3: 16, and John 3: 27-36.

2. HEROD ANTIPAS, son of Herod the great, and ruler of Galilee and Peraea, during Christ's ministry.

PHILIP, brother of Herod Antipas, and tetrarch of a region of country east of the Jordan and the sea of Tiberias.

HERODIAS, wife of Philip, but living in sin with his brother Herod.

SALOME, daughter of Herodias and Philip. Her dancing gained from Herod the promise which led to the death of John the Baptist.

3. Jesus was a most skillful teacher. He always adapted his method of teaching to the circumstances and needs of his hearers. When he was speaking to those who were open to his teachings, he used direct and simple instructions, as seen throughout the Sermon on the Mount. When his enemies were endeavoring to entrap him with catch questions, he made skillful use of counter questions to parry their trusts. This method is well illustrated in the questions regarding the payment of tribute to Cæsar, the authority of himself and John the Baptist, and the relationship between himself and David.

4 The parable is a form of fiction akin to the fable. It is not an untruth, for the main element of a falsehood is the intent to deceive, while the intent of the parable is to convey and impress the truth.

Paley says: "The parables of the New Testament are, many of them, such as would have done honor to any book in the world; I do not mean in style and diction but in the choice of the subjects, in the structure of the narratives, in the aptness, propriety, and force of the circumstances woven into them; and in some, as that of the Good Samaritan, the Prodigal Son, the Pharisee and the Publican, is a union of pathos and simplicity, which in the best productions of human genius, is the fruit only of a much-exercised and well-cultivated judgment."

5. Many people have an idea that Jesus was always meek and lowly, suffering insult and witnessing wrong, but never resenting it. But we have already seen how he cast the traders out of the temple and upset the tables of the money changers. His tongue could be as sharp as a whip of cords when occasion required, as witness his scathing rebukes against the Scribes, Pharisees, lawyers, and other hypocrites. These people could not be reached by any other method, and therefore he employed the reproof in speaking to them. His sublime words, as given in the text, deserve careful study.

6 Whenever God's servants have ministered among the people, there have been many to ask for wonderful works as a sign of divine authority. This request is usually made by those whose sins have deprived them of the inward testimonies given by the Holy Spirit. "An evil and adulterous generation seeketh after a sign." (Matt. 12: 39.) Signs generally are intended not to convince the unbeliever, but to follow the believer. Their absence, it is true, when promised, proves a lack of the powers of the priesthood; but their use is rather to benefit and bless the people than to convert them. One great danger attendant upon

sign-seeking is seen in the fact that Satan can do wonders through his emissaries, similar to those performed by the servants of God. The magicians in Egypt duplicated many of the wonders of Moses, (Ex. 7.) and Simon Magus gained a livelihood by working miracles, although he was in the "gall of bitterness" and had "no part or lot" in the power of the priesthood. (Acts 8: 9-24.) Paul understood this principle when he referred in II. Thes. 2: 9, to the "signs and lying wonders" which Satan would manifest to the people. The same principle is referred to by John the Revelator, where he speaks in Rev. 16: 13, 14, of the three unclean spirits that should work miracles to deceive the nations. The true place and purpose of signs and miracles are well stated in Mark 16: 15-18.

Power to work miracles, if properly employed, tends to confirm the faith of the believer, but even in this respect it is not so valuable as the prompting of the Holy Spirit, which the faithful saints may always have with them. Throughout the whole of John the Baptist's ministry he worked no miracles, (John 10. 41,) yet all who heard him were expected to receive his words for the sake of the spirit accompanying them.

REVIEW.

1. By whom and why was John the Baptist imprisoned?
2. Where was his prison?
3. What question did he send his disciples to ask of Jesus?
4. What was Messiah's reply?
5. What did Jesus say about John?
6. Explain Luke 7: 27, 28.
7. What were the main elements of John's character?
8. How did he come to his death?
9. What privilege did he exercise in this dispensation?
10. Who were Herod Antipas, Philip, Herodias and Salome?
11. Name Christ's four principal methods of teaching.
12. Under what circumstances were direct instructions used?
13. Counter-questions?
14. Parables?
15. Reproofs?
16. Refer to an instance of each.
17. Relate and explain one of the parables of Christ.
18. What does Paley say about the parables?
19. Relate the conversation regarding the payment of tribute to Cæsar.
20. Give instances of Christ's righteous anger.
21. Of what great sins did he accuse the Pharisees and others?
22. What class of people usually ask a sign of the servants of God?
23. Why?
24. What are the real objects of miracles?
25. What does their absence from a church imply?
26. Give instances of Satan's emissaries working wonders.
27. Why is sign seeking dangerous?
28. What evidence have we that John the Baptist worked no miracles?

LESSON X.

PERIOD IV.

PUBLIC MINISTRY IN GALILEE. (Concluded.)

EVENTS.

1. **Christ's Call to Repentance.** *Notes 1 & 2.*
2. **Second Rejection at Nazareth.** *Note 3.*
3. **First Mission of the Twelve.** *Note 4.*
 - a. Without purse or scrip.
 - b. Two by two.
4. **Miracles of Provision.** *Note 5.*
 - a. Feeding five thousand.
 - b. Feeding four thousand.
 - c. Tribute money.
5. **First Great Falling Away.** *Note 6.*
 - a. Peter's confession.

REFERENCES.

Luke 13: 1-9. Matt. 11: 20-24.

Matt. 13: 54-58. Mark 6: 1-6.

Matt. 10: 5-42. Mark 6: 7-13, 30. Luke 9: 1-6.

Matt. 14: 13-21. Mark 6: 32-44. Luke 9: 12-17. John 6: 1-13.

Matt. 14: 32-39. Mark 8: 1-10.

Matt. 17: 24, 27.

John 6: 24-27.

NOTES.

1. This circumstance (the rebellion of some Galileans under Judas against Roman authority) is referred to in Acts 5: 57. Several instances of this kind are related by Josephus in his *Antiquities of the Jews*. This incident is identified with the one related by Josephus in Book XVIII, Chapter 1. Judas and some companions persuaded the Jews to refuse to pay taxes to Rome, and to revolt against the authority of the Roman representative Cyrenius. These men were imbued with personal ambition and greed, and their sedition resulted in many calamities such as rebellions, murders, famine, destruction of cities, and the burning of the temple of God. It ended in the vindictive punishment recorded by Luke, (13: 1), although Josephus makes no mention of that fact, doubtless for fear of the Romans. This occurred while Jesus was a child. The fall of the tower in Siloam is not mentioned by Josephus or any contemporary historian. It is supposed that some workmen were excavating under this tower, when it suddenly fell, killing eighteen of them.

2. Jesus here emphasizes the lesson that all sinful people must repent to escape the evil consequences of their sins.

3. We are led to believe that even some of his own relatives turned against him. Says Hanna: "As Jesus spoke of these things—spoke with such ease, such grace, such dignity—the first impression made upon the Nazarenes, these old familiar friends, was that of astonishment and admiration. He had got no other, no better education than the poorest of them had received. He had attended none of the higher schools in any of the larger towns, had sat at the feet of none of their rabbis to be instructed in the law; yet no rabbi of the schools could speak with greater fluency, greater authority, greater confidence. Soon, however, as from the mere manner, they began to turn their thoughts to the substance of this discourse, and began to realize what the position really was which Jesus was assuming—that it was nothing short of the very highest that ever any son of man was to reach, that it was as the Lord's anointed Christ that he was speaking—the admiration turned into envy. Who is he that is arrogating to himself all this dignity, authority, and power? Who is speaking to them as so immeasurably his inferiors, as needing so much his help? Is not this the son of honest, plain old Joseph, whom we all so well remember as our village carpenter? His brethren and his sisters, are they not here beside us, listening apparently with no great delight or approval, to this new strain in which their brother has begun to speak? He the Messiah, the opener of our eyes, the healer of our hearts, our deliverer from bondage!"

4. Shaking off the dust of the feet against a household or a city is a solemn ordinance which Elders sometimes feel justified in performing in extreme cases of rejection. On account of its serious consequence it is not to be used lightly or hastily.

5. After the feeding of the five thousand, the disciples and the multitude attempted to make Jesus their king. He defeated their purpose by sending his apostles away in a boat, and dispersing the multitude. After a few hours of prayer, he walked on the water to the boat, and passed to the northwest side of the sea of Galilee, landing near Capernaum. (John 6: 15-21.) The other miracles of provision occurred at a later time. The feeding of the five thousand took place near Bethsaida on the northern shore of the sea of Galilee. After performing some miracles (Mark 6: 52-56) he went to Capernaum.

6. At Capernaum he was sought out by the people from Bethsaida, as he taught in a synagogue. (John 6: 59.) Knowing that many of them followed him for the "loaves and fishes," he delivered his wonderful discourse on himself as the "bread of life," (John 6: 26-58.) Offended by his rebuke of their selfishness, many of his disciples fell away, and refused to walk with him thereafter. (John 6: 66.) Upon his asking the twelve if they also would leave him, Peter asked where they should go if they left him whom they knew to be the Christ, the Son of the living God. This was Peter's first confession of Christ. This discourse in the synagogue at Capernaum closed the Galilean ministry proper. Jesus was led by this wholesale defection and the active opposition of the Scribes and Pharisees, to go into retirement for a season.

REVIEW.

1. Whom did Jesus call to repentance? 2. What two incidents did he use as a warning? 3. What did he say about the comparative wickedness of these Galileans and those whom he was addressing? 4. What warning did he give them? 5. Why may this call to repentance apply to all people? 6. Explain the principle of repentance. 7. Relate Christ's second rejection at Nazareth. 8. Why was he rejected there? 9. Why did he not do many mighty works in Nazareth? 10. Give an account of the first mission call of the Apostles. 11. Repeat the main instructions they received. 12. Explain "shaking off the dust of the feet." 13. Tell about the feeding of five thousand. 14. Where did this miracle occur? 15. What did the multitude desire to do with Jesus? 16. How did he prevent this? 17. How did Jesus rejoin his Apostles? 18. Where did they land? 19. Relate two other miracles of provision. 20. What effect did the miracle of the loaves and fishes produce on some of the disciples? 21. How did Jesus rebuke these? 22. How did his rebuke affect many of them? 23. What question did Jesus ask the Twelve? 24. What was Peter's answer? 25. Explain Christ's reference to "the bread of life." 26. Review the main points in this discourse.

LESSON XI.

PERIOD V.

TIME OF RETIREMENT.

EVENTS.

1. **Technicalities of the Law.** *Note 1.*
 - a. Washing of Hands.
 - b. The Sabbath.
 - c. Pharisaical Prayer.
 - d. Pharisaical Fasting.
2. **The Syro-Phœnician Woman.** *Note 2*
3. **Peter's Testimony of Christ.** *Note 3.*
 - a. Rock of Revelation.
 - b. Catholic Claim Refuted. *Note 4.*
 - c. Powers of the Priesthood. *Note 5.*
4. **Christ's Third Prediction of His Death and Resurrection.** *Note 6.*
5. **Christ's Transfiguration.**
 - a. Place of Occurrence. *Note 7.*
 - b. Object of the Visit of Moses and Elias.

REFERENCES.

- Matt. 15: 1-20.
Luke 6: 2-11. Luke 13: 10-17; 14: 1-6.
Matt. 6: 5. Matt. 23. Luke 18: 10-14.
Matt. 6: 16. Matt. 23. Luke 18: 12.
Matt. 15: 21-28. Mark 7: 24-30.
Matt. 16: 13-20. Mark 8: 27-30. Luke 9: 18-21.
Matt. 16: 21-28. Mark 8: 31-38. Luke 9: 22-27.
Matt. 17: 1-9. Mark 9: 2-10. Luke 9: 28-33.

NOTES.

1. The old law of Moses is referred to. The Scribes and Pharisees were very careful to observe the small technicalities of the law, while neglecting much greater duties, and losing sight of the inner spirit of the law of God. They forgot that the law was made for man, not man for the law. Jesus chided them strongly for their hypocrisy. He was especially severe when they tried to interfere with his ministry and that of the Apostles, by bringing up these technicalities.

2. THE SYRO-PHœNICIAN WOMAN. This woman was a member of the Canaanitish race, living probably in the southeastern part of Phœnicia. Jesus had gone for a brief visit to this region (some thirty miles northwest of Capernaum) soon after his discourse in the synagogue at that place. His hesitancy in healing

the woman's daughter is supposed to have had for its object the testing of her faith. He confined his personal ministrations to those of Jewish blood. In but few instances did he even speak to those of gentile birth. Therefore, when this woman, a Canaanite, and therefore of one of the most despised races in the eyes of the Jews, approached him and asked his help for her daughter, he said it was not proper to take the bread from the children (the Jews) and cast it to the dogs (the Canaanites.) Yet her faith was not to be overcome even by this rebuff. She merely made use of his comparison, to press her claim still farther. The Jews, like pettish children at the table, were continually casting Christ's teachings and ministrations away, and surely the dogs could eat of the crumbs which thus fell from the master's table. Her faith having stood the test he commended her for it and granted her request. It seems strange that the only recorded commendation for faith that Jesus vouchsafed should have been given to those not of Jewish blood, as witness this incident and the case of the Roman centurion, (Matt. 8: 5-13.)

3. Cæsarea Philippi, where Peter gave his testimony of Christ, was a city about eight miles east of the Jordan and some thirty miles north of the sea of Galilee. This incident occurred during a period of perhaps ten months, during which Jesus was in retirement in the regions around Galilee.

4. The "rock" referred to by Jesus as the one on which his church is to be founded, is the rock of revelation. (For a refutation of the Catholic view that the rock was Peter, see *Outlines of Ecclesiastical History*, Part II, Chap. iv. Paragraphs 20-23. Also Roberts' *New Witness for God*, pp. 142, 143.)

5. The powers exercised by the priesthood are detailed in Matt. 16: 19. Further information as to the powers and privileges of the Melchizedek and the Aaronic Priesthoods is given in the Doctrine and Covenants, sec. 107.

6. Observe the principles of humility and self-sacrifice set forth in Messiah's remarks following the rebuke of Peter.

7. The transfiguration occurred on one of the peaks of Mount Hermon, near Cæsarea Philippi. From *Hanna's Life of Christ*: "Standing upon the height which overlooks Cæsarea Philippi, I looked around upon the towering ridges which Great Hermon, 'The Sheik (chief) of the mountains,' as the Arabs call it, projects into the plain. Full of the thought that one of these summits on which I gazed had in all probability witnessed the transfiguration, I had fixed upon one of them, which from its peculiar position, form, and elevation, might aptly be spoken of as a 'high mountain apart,' when casting my eye casually down along its sides as they sloped into the valley, the remains of three ancient villages appeared dotting the base. I remembered how instantly on the descent from the mountain Jesus had found himself in the midst of his disciples and of the multitude, and was pleased at observing that the mountain-top I had fixed upon, met all the requirements of the gospel narrative. If that were indeed the mountain-top up to which Jesus went, he never stood so high above the level of the familiar lake, nor did his eye ever sweep so broadly the hills of Galilee."

REVIEW.

1. Explain the Pharisees' view of the washing of hands. 2. The Sabbath. 3. What complaint did they make to Christ regarding unwashed hands? 4. What was his answer? 5. How did he rebuke the Pharisees? 6. Explain Matt., 15: 11. 7. For what works on the Sabbath did the Pharisees rebuke Jesus? 8. What answer did he make? 9. What sins did he charge against Scribes, Pharisees, and lawyers? 10. State a parable by which he illustrated the proper use of the Sabbath. 11. Why did he disapprove of Pharisaical prayer and fasting? 12. Relate the parable of the Pharisee and the Publican. 13. Relate the circumstance which occurred in Phoenicia. 14. Who were the "children" referred to? 15. The "dogs?" 16. What did Jesus say of the woman's faith? 17. Where was Cæsarea Philippi? 18. What incident occurred there? 19. Relate the incident. 20. Through what power was Peter able to bear this testimony? 21. Prove that the rock referred to was the principle of revelation. 22. Show that it was not Peter. 23. What great power was given the Apostles through their Priesthood? 24. Name the main powers of the Melchizedek and Aaronic Priesthood, as outlined in Section 107. 25. What answer did Peter make to Christ's prediction of his own death? 26. Why did Jesus rebuke Peter? 27. Relate the transfiguration. 28. Where did it occur? 29. What was the effect of the transfiguration on the three Apostles?

LESSON XII.

PERIOD V.

TIME OF RETIREMENT. (Concluded.)

EVENTS.

1. **Dumb and Deaf Spirit Cast Out.** *Note 1.*
 - a. Power of Faith.
 - b. Efficacy of prayer and fasting.
2. **Christ's Fourth Prediction of His Death and Resurrection.** *Note 2.*
3. **Humility and Forgiveness.** *Note 3.*
4. **Seventy Disciples.** *Note 4.*
 - a. Mission and Instructions.
 - b. Christ's Reflections.
 - c. Return and report.
 - d. Authority of the Seventy.
5. **Summary of Galilean Ministry.** *Note 5.*

REFERENCES.

Matt. 17: 14-21. Mark
9: 14-29. Luke 9: 37-43.

Matt: 17: 22, 23. Mark
9: 30-32. Luke 9: 43-45.

Matt. 18: 1-35. Mark 9:
33-50. Luke 9: 43-45.

Luke 10: 1-12.

Luke 10: 13-16.

Luke 10: 17-24.

Doc. and Cov. Sec. 107:
25, 26, 34, 93-97.

NOTES.

1. The inability of the Apostles to cast out the evil spirit was not through lack of priesthood, but on account of insufficient faith, and failure to observe all the laws of the gospel. Those who hold the priesthood should take this lesson to heart. This event occurred in one of the villages at the base of the Mount of Transfiguration.

2. His approaching death and resurrection formed, from this time on, one of the chief elements of Christ's discourse to his Apostles.

3. See also Matt. 19: 13-15, and Matt. 6: 14-15.

4. Compare this with the missionary work required of the Seventy in our day. The journey of Christ's Seventy "without purse or scrip" lasted it would seem, but a few weeks at most, while those who are sent out now are expected to travel in that way for two or three years.

5. Jesus's ministry in Galilee and the surrounding regions (interrupted by a brief visit to Jerusalem at the passover, (John, ch. 5.) occupied two years and about two months. It included three tours of Galilee, in addition to visits to Gaulonitis, and the borders of Phoenicia. During this long period occurred some

of the most interesting events in his ministry. These should be reviewed and summarized. When he went to the feast of tabernacles at Jerusalem, (John 7: 10) about six months before his crucifixion, he left Galilee, no more to return until after his resurrection. Chief events of the Galilean period: Rejection at Nazareth; calling of disciples; healing of lepers, paralytics, and sick of various diseases; casting out evil spirits; appointment of the Twelve Apostles; Sermon on the Mount; healing the servant of the centurion; raising the son of the widow of Nain; answer to John the Baptist; teaching in parables; stilling the storm; casting evil spirits into the swine; raising the daughter of Jairus; second rejection at Nazareth; mission of the Twelve; John the Baptist's murder by Herod; feeding five thousand; walking on the water; miracles near Capernaum and discourse in the synagogue at Capernaum. The main incidents of the period of retirement were the healing of the Syro-Phoenician woman's daughter; feeding four thousand; Peter's confession; the transfiguration; casting out the dumb and deaf spirit and return to Capernaum. These events are here named as nearly as possible in their order of time. The sending out of the seventy disciples is supposed to have taken place in Peraea, on the way to the feast of tabernacles.

REVIEW.

1. In what regions was Christ's period of retirement passed?
2. Name the incidents of this period discussed in the last lesson.
3. Who met him and the three Apostles on their return from the Mount of Transfiguration?
4. What report did he make?
5. What did Jesus do?
6. How did he rebuke his disciples?
7. Why were they unable to cast out evil spirits?
8. What did Jesus say about the power of faith?
9. The efficacy of fasting and prayer?
10. Why did Jesus speak so frequently of his approaching death?
11. Why did they not understand his reference to the resurrection?
12. What contention arose among the Apostles?
13. How did Jesus settle the dispute?
14. What do you understand by receiving the kingdom of heaven like a little child?
15. Explain Matt. 18: 10.
16. Explain the parable Matt. 18: 12-14.
17. What law concerning disputes is laid down in Matt. 18: 15-17?
18. What law of forgiveness did Jesus give?
19. Relate the parable illustrating forgiveness.
20. What was the mission of the Seventy?
21. What report did they make on their return?
22. What resemblance did their mission bear to that of the Seventy in our day?
23. What is the duty and authority of the Seventy?
24. Name the chief events of the Galilean ministry.
25. Of the period of retirement.

LESSON XIII.

PERIOD VI.

MINISTRY IN JUDEA.

EVENTS.

1. The Feast of Tabernacles.

- a. Origin and significance of the feast. *Note 1.*
- b. Christ's appearance during the feast.
- c. Opinions regarding him.
- d. His teachings in the Temple.
- e. Defense of his action in healing the infirm man at the Pool of Bethesda.
- f. Effect of his teachings on those sent to arrest him.
- g. He is defended by Nicodemus.
- h. Statement of the rulers regarding the prophets. *Note 2.*

2. The Woman taken in Adultery.

- a. Christ's teaching as to adultery.
- b. The law of forgiveness.

3. Controversy with the Scribes and Pharisees.

- a. Jesus the light of the world.
- b. His testimony joined with that of his Father meets the requirements of the law.
- c. Necessity of belief on him.
- d. Truth secures the only true freedom. *Note 4.*
- e. He excites the Jews to violence by declaring himself to have existed before Abraham.

REFERENCES.

John 7: 2-53.

John 8: 3-11. *Note 3.*
Matt. 5: 28. Doc. and Cov.
Sec. 63: 16.
Doc. and Cov. Sec. 42.
John 8: 3-11.
John 8: 12-58.

4. One Blind from Birth.

John 9: 1-41.

- a. Question of disciples indicates a belief in pre-existence. *Note 5.*
- b. Jesus explains the moral purpose of affliction.
- c. Method followed in healing the blind man.
- d. Efforts of the Jews to accuse Jesus of Sabbath breaking. *Note 6.*

NOTES.

1. The feast of Tabernacles which was celebrated in the month of Tisri, corresponding to our September and early October, was one of the most elaborate of the numerous Jewish feasts. It was the harvest feast and commemorated the wilderness journey of the Israelites. In order to typify that life, booths or leafy bowers were erected on housetops and hillsides for the accommodation of the inhabitants of Jerusalem and the pilgrims from other parts, who were especially numerous at this feast. The ceremonies continued eight days, culminating in grandeur toward the last, and were symbolical throughout. The temple was beautifully illuminated to illustrate the shedding forth of divine light through the dark night of heathendom. This sight, doubtless, furnished the text to Jesus in the commencement of his discourse where he says, "I am the light of the world." "In the last day, that great day of the feast," (see John 7: 37-39) came the ceremony of outpouring, during which, amidst music and chanting, water was carried from the Pool of Siloam, below Jerusalem, and solemnly poured out to signify the outpouring of the Spirit that was to be. This scene, most likely, furnished occasion for the remarks contained in the passages cited above.

2. The statement that out of Galilee had arisen no prophet, was a gross misrepresentation on the part of the Jewish rulers. Numerous prophets had arisen there, notably Jonah, Hosea, and Nahum.

3. The law of Moses that made adultery an offense punishable with death had long been a dead letter, and the Jews intended to accuse Jesus of disregarding the teaching of their rabbis if he had given directions to have the woman stoned. On the other hand they would have charged him with dishonoring the law of Moses if he had set her free.

4. In making the statement that they had never been in bondage to any man, the Jews must have conveniently forgotten their sojourn in Egypt, and that of Babylon, to say nothing of their present condition under the Romans.

5. The question of the disciples regarding the responsibility of the blind man, for his present condition, makes it quite clear that they had reference to a pre-existent state of responsibility, inasmuch as he was blind from birth. Familiarity with scripture so common among the Jews would make this doctrine much more widely accepted than it is at the present time. References to it in both the

Old and the New Testaments are numerous. From Deut. xxxii: 8, it is evident that the number of the children of Israel must have been known before they came to earth. In John we find the statement that the Word was made flesh and dwelt among us. John 1: 14. "Before I formed thee in the belly I knew thee" Jer. 1: 5. See also John 17: 5; Heb. 1: 6; Rev. 12: 7-12; Doc. and Cov 93: 23, and Pearl of Great Price, page 6.

6. One cannot help admiring the adroitness with which the parents of this man evade the questions of the Jews. Being cast out of the synagogue, which was the punishment attached to the offense of believing on Jesus, was like being excommunicated, and to people so poor that they allowed their son to beg, this must have been something to be dreaded, especially in a Jewish community.

REVIEW.

1. What events were commemorated by the feast of Tabernacles? 2. In what particulars was it symbolical? 3. Why did his brethren urge Jesus to attend this feast? 4. What grand key did Jesus give for gaining a testimony of his gospel? 5. Who was Nicodemus? 6. In what particulars did the Jews misrepresent the facts in this controversy? 7. What was the purpose of the Jews in bringing before Jesus the woman taken in adultery? 8. How did they hope to succeed? 9. On what other occasions was a similar attempt made? 10. What argument did the Pharisees make that the testimony of Jesus was not true? 11. How did he answer? 12. What reason did he give for the Jews not receiving his words? 13. Prove from scripture the doctrine of pre existence.

LESSON XIV.

PERIOD VI.

MINISTRY IN JUDEA. (Continued.)

EVENTS.

REFERENCES.

1. Question of the Lawyer.

- a* Christ's summary of the law.
- b* Who is my neighbor—Parable of the good Samaritan. *Note 1.*

Luke 10: 25-37. See also
Doc. & Cov. 59: 5-6.

2. Friends at Bethany.

- a* Location of Bethany.
- b* Martha, Mary, and Lazarus.
Note 2.

Luke 10: 38-42.

3. General Instructions.

- a* Proper observance of the Sabbath.
- b* On humility.
- c* Parable of the marriage supper.
- d* Parables of the lost sheep and of the lost penny.
- e* Parable of the prodigal son.
- f* Parable of the unjust steward.
- g* Parable of the rich man and Lazarus.
- h* On forgiveness.

Luke 14: 17: 4.

Luke 14: 1-6.

Luke 14: 7-11.

Luke 14: 16-24.

Luke 15: 1-10.

Luke 15: 11-32.

Luke 16: 1-9.

Luke 16: 19-31.

Luke 17: 1-4.

NOTES.

1. The priest and the Levite avoided contact with the wounded traveler from fear of becoming Levitically unclean. According to the law as commonly interpreted by the rabbis, there were numerous ways in which a person might become defiled, such as coming in contact with a wounded or dead body, touching the garment of a heathen, passing near a sepulchre, and the like. Contamination in any

way rendered a formal process of cleansing necessary before the one so defiled was considered fit to participate in any ceremony of a religious nature. In this parable Christ rebukes the zeal that would observe these traditional formalities at the expense of humane action.

2. The little village of Bethany nestles under the south-eastern slope of the Mount of Olives, about two and a half miles from Jerusalem. It is reached by a path leading directly over the summit of the mountain, or by a road following around the brow of the hill to the south, by way of Bethphage. This was the abode of Martha, Mary, and Lazarus, with whom Jesus was especially friendly. If he could be assigned any place approximating a home, while in Judea, Bethany would be that place. It was here he retired each evening after his day's teaching in the Temple during the latter part of his ministry. That the family was well connected and of the wealthier class is evidenced by the presence of leading Jews after the death of Lazarus, and the possession of such costly gifts as the precious ointment used by Mary in anointing the feet of Jesus.

REVIEW.

1. What was the question of the lawyer? 2. What was Christ's summary of the law? 3. What question is answered by the parable of the good Samaritan? 4. Relate the parable. 5. What does it teach? 6. Where was Bethany? 7. What do you know of Mary, Martha and Lazarus? 8. Why is Bethany noted in the life of Jesus? 9. What mistake did the Pharisees make in their observance of the Sabbath? 10. What are the true uses of the Sabbath? 11. Give Christ's instructions on humility. 12. Relate and explain the parable of the marriage supper. 13. Of the lost sheep and the lost penny. 14. Of the prodigal son. 15. Of the rich man and Lazarus. 16. Explain Luke 17: 1. 17. What were the instructions of Jesus on forgiveness?

LESSON XV.

PERIOD VII

EVENTS.

1. **The Ungrateful Lepers.**
 - a. Nature of leprosy. *Note 1.*
 - b. Details of the event.
2. **The Kingdom of God.**
 - a. Nature of the kingdom.
 - b. Manner of Christ's second coming.
 - c. Conditions at his coming.
3. **The Pharisee and the Publican.**
4. **Questions on Divorcement.**
5. **The Blessing of Children.**
6. **The Rich Young Man.** *Note 2.*

REFERENCES.

Luke 17: 12-19.

Luke 17: 20-37.

Luke 18: 9-14.

Matt. 19: 1-12.

Matt. 19: 13-15.

Matt. 19: 16-30.

NOTES.

1. Leprosy is, perhaps, one of the most dreadful diseases that afflict mankind. It is a veritable living death. In its worst stages its victims frequently lose entire members and organs of the body through its ravages, and the remaining ones are often so shriveled or swollen as to render the sufferer unrecognizable. Though it is yet uncertain to what extent the disease is contagious, lepers have always been, and still are driven from the towns and forced to dwell apart, where they are ministered to by friends or left to look after themselves. This is principally because they are Levitically unclean, and so render others who come in contact with them. It is not an uncommon sight at the present day to see groups of them, as they linger begging about the highways, being driven off by the traveler who fears their approach. Misery had in this instance made companions of Jew and Samaritan, whose hatred for each other was ordinarily very intense, and, as on a number of other occasions, the despised Samaritan showed himself more worthy than the self-righteous Jew.

2. A number of explanations have been offered on the expression of our Lord—"It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." A popular one is that the eye of a needle is a small gate that passes through the larger gates of the four walls that surround

Jerusalem. After the large gates are closed camels are frequently admitted through the eye of the needle, but this necessitates the removal of their loads. The rich man, while it is not impossible for him to enter, must, like the camel, divest himself of his worldly interest and humble himself in order to do so.

REVIEW.

1. Describe the nature of leprosy. 2. Why are lepers excluded from the towns? 3. What were these lepers directed to do? 4. Why were they so directed? 5. What does Jesus mean by saying that his kingdom cometh not with observation? 6. In what way will Christ's second coming differ from his first coming? (See Rev. 1: 7, and Doc. and Cov. 65: 5, Isa. 24: 18-20.) 7. What are to be the conditions at his coming? 8. Why was the Publican justified more than the Pharisee? 9. Who were the Publicans? 10. Under what conditions is divorce justifiable? 11. Why did the law of Moses permit it under other circumstances? 12. What did Christ say concerning children?—quote his exact words. 13. What commandments did the rich young man say he had kept? 14. Why is it hard for a rich man to enter into the kingdom of God? (See Matt. 13:22.)

LESSON XVI.

PERIOD VII

EVENTS.

1. From the Feast of Dedication to Bethabara.

- a.* At Jerusalem the Jews demand that he declare plainly whether he is, or is not, the Messiah. He answers them by referring to his past words and works.
- b.* Thinking his answer blasphemous they take up stones to stone him.
- c.* He retires to Bethabara.

2. Lazarus Raised from the Dead.

- a.* A messenger from Martha and Mary.
- b.* After two days he proposes returning to Bethany.
- c.* Gloomy forebodings of Thomas.
- d.* Conversation with Martha. "I am the resurrection and the life."
- e.* At the sepulchre. "Lazarus come forth!" *Note 2.*
- f.* Many Jews believe, others report to the Pharisees and a council is held.
- g.* Caiaphas, the High Priest, prophesies. *Note 3.*
- h.* His death determined on.
- i.* He again retires toward the Jordan.

REFERENCES.

John 10: 22-42. *Note 1.*

John 11: 1-57.

John 11: 54.

3. The Journey Towards Jerusalem.

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|--|--|
| a. Third announcement of his death. <i>Note 4.</i> | John 11: 55-57.
Matt. 20: 17-19.
Mark 10: 32-34. |
| b. The ambitious request of James and John. <i>Note 4.</i> | Matt. 20: 20-23.
Mark 10: 35-40. |
| c. Passing through Jericho he heals blind Bartimæus. | Mark 10: 46-52. |
| d. Visit to Zaccheus, chief of Publicans. <i>Note 5.</i> | Luke 19: 1-10. |
| e. Arrival at Bethany one week before the Passover. <i>Note 6.</i> | Luke 19: 28-29. |

NOTES.

1. The Feast of the Dedication, like the Feast of Tabernacles, lasted eight days. It came two months later, or about our December. It was instituted about 164 B. C., by the Maccabees, in commemoration of the driving out of the Syrians (who had defiled the temple with heathen worship), the purification of the temple, and the re-establishment of the true worship.

2. Jesus must have been about one day's journey from Bethany, so that Lazarus must have died soon after the messenger was dispatched. It was the custom to bury the dead without delay, especially if they were to be placed in a vault, as in this instance.

These miracles of raising the dead must not be taken as instances of resurrection to immortality, as they were not such, but what might be properly called a higher order of healing. We are told that Christ was the first fruits of the resurrection. The distinction between this and resurrection is that these persons were still subject to death, and all the laws of the flesh, which is not the case after a person is resurrected.

3. Though many writers have explained these words of Caiaphas as being simply an uninspired declaration that it would be better to put Jesus to death than that, through the agitation he was causing, the Romans be given occasion to take from them the little power they still held, it must be noted that John distinctly says that being High Priest that year he prophesied that Jesus should die for the nation.

4. One of the plainest evidences that the disciples did not understand this reference of Jesus to his death is in the request of Salome that her two sons, James and John, might sit, one on his right hand and one on his left, when he came into his kingdom. Notwithstanding the many obvious allusions to the nature of his kingdom, and the manner of his death, they still clung to the idea that his kingdom was an earthly one, and as stated in Luke 19: 11, "they thought the kingdom of God should immediately appear."

5. As on a number of occasions previously the Pharisees and perhaps some of his own followers evidence surprise and displeasure at Jesus for associating

with a class so generally despised as the Publicans. These were Jews who acted as tax-gatherers for the Romans. The Romans being considered the common enemies and oppressors of the people, and everything pertaining to them being especially hateful to the orthodox Jew, those who entered their service were considered unfit for participation in any religious ceremony, and were even more to be despised than the heathen. Taxation under the Romans was exceedingly oppressive on account of the opportunities their system afforded for extortion. The collection of taxes was let and sub-let from one to another with little restriction other than to furnish the government with a stipulated amount, which in itself was usually excessive. Abuses of this system justified much of the prejudice manifested toward the Publicans as a class. Among them no doubt were many honorable men such as Zaccheus and Matthew.

6. The best authorities name Friday evening as the time of the arrival of Jesus at Bethany. The next day being our Saturday or the Jewish Sabbath, Jesus would doubtless rest and spend his last peaceful day on earth with his friends. The multitudes who had joined him on his journey to the passover, would in all probability camp in the vicinity, and they more than likely constituted the throngs that accompanied him on his triumphant entry into Jerusalem on our Sunday morning.

REVIEW.

1. What was the feast of dedication? 2. When was it held? 3. Where was Bethabara? 4. What was the message sent from Mary and Martha to Jesus? 5. Why was "doubting Thomas" so called? 6. Quote the words of Jesus to Martha concerning the resurrection. 7. What effect did the raising of Lazarus produce on the Jews present? 8. What constitutes the difference between being raised from the dead and being resurrected? 9. How did his disciples receive his announcement to return to Jerusalem? 10. How did the allusion to his death affect his followers? 11. What qualification did Jesus say was necessary to entitle one to a seat at his side? 12. What conception had his disciples of his kingdom? 13. Who were the Publicans? 14. When did Jesus arrive at Bethany? 15. Describe his triumphal entry into Jerusalem. 16. What was its purpose?

LESSON XVII.

PERIOD VIII

PASSION WEEK.

EVENTS.

1. **From Bethany (*Note 1*) to Jerusalem.**
 - a. Predicts destruction of Jerusalem.
Note 2.
 - b. Triumphal entry into Jerusalem.
Note 2.
 - c. Indignation of the Pharisees.
2. **Second Cleansing of the Temple.**
 - a. Teaches the great commandment.
 - b. The poor widow—True alms-giving. *Note 3.*
 - c. Prediction of the destruction of the temple.
3. **Retirement to the Mount of Olives—Questions of the disciples.**
 - a. When shall these things be—i. e. the destruction of Jerusalem and of the temple. *Note 4.*
 - b. The sign of Christ's glorious coming.
 - c. The end of the world.

REFERENCES.

- Matt. 21: 1-11. Mark 11: 1-10. John 12: 12-15.
Luke 19: 41-44.
- Matt. 21: 7-11. Mark 11: 1-10.
Matt. 21: 10.
- Matt. 21: 12, 13. Mark 11: 11. Luke 19: 40.
Matt. 22: 35-40. Mark 12: 28-34.
- Mark 12: 41. Luke 21: 1.
- Matt. 24: 1, 2.
- Matt. 24: 3.
- Matt. 24: 4-51. Pearl of Great Price, pp. 70-74. It is a new translation of Matt. 24. See also Doc. & Cov. Sec. 45.

NOTES.

1. BETHANY. Bethany lies on the eastern shoulder of the Mount of Olives, little more than a mile east of Jerusalem. It is celebrated for our Lord's visits to the house of Lazarus on three occasions; once when Mary sat at his feet; again when he raised Lazarus; and again when, in Simon's house, Mary anointed his body for the burial, from which time to the night of his betrayal, he seems to have slept there every night. It lies on the ancient road running from Gethsemane, by the southern end of the Mount of Olives, to Jericho. By this

road our Lord may have passed on his public entry into Jerusalem; but there is another road more direct though steeper, from Gethsemane up to the summit of Olives and thence down to Bethany.

2. In these days of Bible "higher-criticism" and discredit of the Old Testament it is good to notice what wholesome approval and confirmation the old scriptures received from our Lord in that he studiously fulfilled the prophecies in their minuteness. In this act, the riding on the foal of an ass, the Master fulfilled faithfully the prophecy of his servant Zechariah made 500 years before. In this beautiful performance we see the nature of the Lord's mission portrayed. They lifted him upon the colt, and the triumphal procession set forth. It was no seditious movement to stir up political enthusiasm, no insulting vanity to commemorate ambitious triumph. Nay, it was the mere outburst of provincial joy, the simple exultation of poor Galileans and despised disciples. He rides not upon a war horse, but on an animal which was the symbol of peace. The haughty Gentiles, had they witnessed the humble procession, would have utterly derided it, but the apostles recalled in after-days that it fulfilled the prophecy of Zechariah: 'Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem; behold thy king cometh unto thee; he is meek, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.' Yes, it was a procession of very lowly pomp, and yet beside it how do the grandest triumphs of aggressive war and unjust conquest sink into utter insignificance and disgrace!" *Farrar p. 533.*

As the worshipful throng with palm branches waving, shouted "Hosannah" and welcomed to the city its king, ascending the hill, the morning sun bathed "its imperial mantle of proud towers" with living fire, and the gilded roof of the Temple shone out like the sun itself. The magnificent scene moved the soul of the Lord, and "as he gazed on that mass of gold and sun" no pride throbbed in his bosom, but sorrow, sorrow for the city's waywardness. Impenitence and unbelief moved him to tears as he broke into a passion of lamentation, and foretold the destruction in those fearful words: "For the day shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knowest not the time of thy visitation." Sternly, literally, terribly and within fifty years of its prediction was that prophecy fulfilled by Titus. And its fulfillment is recorded best by a Jew—Josephus.

This entry into Jerusalem in the manner described was a formal declaration of his rights as King of the Jews.

3 WIDOW'S MITE. "It was like the cup of cold water given for love's sake, which in his kingdom should not go unrewarded. He wished to teach forever the great lesson that the essence of charity is self-denial; and that the self-denial of this widow in her pauper condition was far greater than that of the wealthiest Pharisee who had contributed his gold. "If there be a willing mind," says St. Paul "it is accepted according to that a man hath, and not according to that he hath not."

4 WHEN SHALL THESE THINGS BE? The apostles asked, "when shall these things be?" "The times and the seasons the Father hath kept in his own power," was their answer. The destruction of Jerusalem was foretold, the succeeding de-

solation and spiritual death also, then the second coming was promised, which glorious event is to be preceded by the restoration of the gospel, for he said, "This gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come." But in solemn warning he admonishes us to be always watching and praying; to be in readiness for his coming; "Watch, therefore, for ye know neither the day nor the hour the Son of Man cometh." "Therefore, to impress yet more indelibly upon their minds the lessons of watchfulness and faithfulness, and to warn them yet more emphatically against the peril of the drowsy life and the smouldering lamp, he told them the exquisite parables—so beautiful, so simple, yet so rich in instruction—of the Ten Virgins, and of the Talents; and drew for them a picture of that Great Day of Judgment, on which the King should separate all nations from one another as the shepherd divideth his sheep from the goats." *Farrar*.

REVIEW.

1. Where was Bethany? 2. For what is it celebrated? 3. Describe Christ's entry into Jerusalem. 4. What prophecy did he fulfill in this performance? 5. What did the Pharisees ask when they beheld it? 6. What remarkable act did Jesus perform at the temple? 7. In his discourse, what did he say was the greatest commandment? 8. What act of charity brought forth the Lord's commendation in the temple? 9. What does Paul say about donations and offerings? 10. Upon what did Jesus discourse when on the Mount of Olives? 11. When did he say these things should be? 12. Name the parables he used in that discourse.

LESSON XVIII.

PERIOD VIII.

THE PASSION WEEK. (Continued.)

EVENTS.

1. The Beginning of the End.

- a. Jesus predicts his betrayal.
- b. The Jews conspire to arrest him.
- c. A woman anoints him for his burial.

2. The Passover. *Note 1.*

- a. Judas' treachery (*Note 2*) and Peter's weakness foretold. *Note 3.*
- b. Jesus washes the disciples' feet. *Note 4.*

3. The Sacrament of the Lord's Supper. *Note 5.*

REFERENCES.

Matt. 26: 1-6. Mark 14: 1-11. Luke 22. John 12.

Matt. 26: 17-20. Mark 14: 12-17. Luke 22: 7-18. John 13: 1-20. Ex. 12: 1-20.

Matt. 26. Mark 14: 18-21. Matt. 26: 30. Mark 14: 26.

John 13: 4-17.

Matt. 26: 26. Mark 14: 22. John 13: 1-3. Luke 22: 19. I. Cor. 11: 23. III. Nephi 18. Moroni 4: 5. Doc. & Cov. Sec. 20.

NOTES.

1. THE PASSOVER. The Passover was kept in remembrance of the destruction of the first-born of the Egyptians, of the sparing of the Israelites, and their departure from Egypt. It began on the eve of the 14th of Abib. (i. e. late March and early April) All leaven was removed from the house on the 14th day, between the evenings, the feast being reckoned from the 15th to the 21st. Between the evenings, also, the paschal lamb, (a lamb or a goat of a year old, Exod. 12: 1-16) was slain before the altar. Deut 16: 2-6.) The blood was sprinkled, originally on the door posts; and later at the bottom of the altar; the lamb itself was roasted whole, with two spits thrust through it, and was then eaten with bitter herbs; unleavened bread was broken by the master of the family and distributed to each, not fewer than ten nor more than twenty being admitted to the feast. After the third cup (the "cup of blessing") had been drunk, praises were sung, generally in latter times, Psa. 115-118; and sometimes, in addition, Psa. 120-137. It was in connection with this feast, and towards its close, that the Lord instituted the last

supper. Matt. 26. I. Cor. 10. Mark 14. During every day of the festival additional sacrifices were offered; and on the 12th Abib, the first ripe ears of corn were presented at the sanctuary, and then the harvest commenced. Ex. 12: 1-27. Lev. 23: 9-14. (*On Passover See Ex. 12: 1-20*)—*Dr. Jos. Angus.*

2. JUDAS There is no other vice at once so absorbing, so unreasonable, and so degrading as the vice of avarice, and avarice was the besetting sin in the dark soul of Judas. This love of money was so strong in him that when Mary poured the spikenard or precious perfume on her Lord's head, then his feet, Judas was thrown into a perfect frenzy; he felt as if he had been personally cheated, and exclaimed: "To what purpose is this waste? This ointment might have been sold for three hundred pence (\$50) and given to the poor." And yet scarce a day had passed before this fell trait dragged Judas so low that for barely a third of the coveted sum this son of perdition was ready to sell his Lord. Before the chief priests he was bargaining with them to betray Jesus, saying these words: "What are you willing to give me, and I will betray him to you?" Thus avarice moved Judas to sell his Master for less than \$20, and for this price sell also himself, and gain in return the scorn and pity of all the world.

3. PETER'S WEAKNESS. When Peter understood that his Lord's departure was his death he impulsively bowed his head and said, "Lord, why cannot I follow thee? I will lay down my life for thee." Peter had not learned how great a danger there is in boasting love and high sounding faith. But the Lord determined once for all to teach this noble-hearted yet weak and impetuous Apostle, whose love was perfectly sincere though it did not stand the test, the folly of such unnecessary professions. He did not reproach; only very gently he repeats the question, "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow till thou has denied me thrice." Jesus had prayed for him that his faith might not fail him, but ere the dawn of that fatal morning—before the cock-crow, uttered in deep darkness, prophesied that the dawn was near—Jesus would have begun to lay down his life for Peter, and for all who sin; but already by that time, Peter, unmindful even of this warning, thrice repudiated his Lord and Savior, thrice resented as a calumny and an insult the mere imputation that he even knew Jesus.

4. JESUS WASHES THE APOSTLES' FEET. It may be that the very act of taking their seats at the table had once more stirred up in the minds of the Apostles those disputes about precedence (Luke 22: 24,) which on previous occasions our Lord had rebuked. (Mark 9: 34. Matt. 18: 1) * * * In pained silence Jesus had heard their murmured jealousies while they were arranging their places at the feast. Not by mere verbal reproof, but by an act more profoundly significant and touching, he determined to teach them, and to all who love him, the noble lesson that true greatness is humility. Stripping off his surplus clothing, Jesus girded himself with a towel and beginning very probably with the lowest washed their feet. When he came to Peter, the silence was broken, for this impetuous man, amounting to nothing in his own eyes, became half indignant at the thought of the Master washing his feet, and asked, "Lord, dost thou seek to wash my feet?" Jesus answered, "What I do thou knowest not now; but thou shalt know hereafter." Peter again with emphasis protested, but the Lord in solemnness replied, "If I wash thee not thou hast no part with me." The awful fear of

having no part with his Savior melted him to meekest submission and he exclaimed, "Lord, not my feet only, but also my hands and my head!" From the deep and significant example this great lesson was drawn: Let him who is greatest among you be the servant of all. "Ye call me Master and Lord; and ye say well; for so I am. If then your Lord and Master have washed your feet, ye also ought to wash one another's feet, for I have given you an example, that ye ought to do as I have done to you." There was here, also, the introduction of a sacred ordinance of the gospel.

5 THE SACRAMENT OF THE LORD'S SUPPER. The guilt or impurity of sin should not be upon the saint when this sacrament is taken; it should be done with "clean hands and pure heart." It must be taken worthily, for as Paul saith, (1. Cor. 11.): "Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup, for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." So that the sacrament must be taken in purity, the Lord said (John 6:) "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." Thus is enjoined upon every saint a life of purity, for he cannot have life in him unless he partake of the sacrament, and if that be done in sin it is a condemnation.

That the Savior did not mean literally "his flesh" and "his blood" to be eaten and drunk see Matt 26: 26-29. On this point Canon Farrar writes: "The 'transubstantiation' and 'sacramental' controversies which raged for centuries 'round the Feast of Communion and Christian love are as heart saddening as they are strange and needless. They would never have arisen had they sufficiently observed that it was a characteristic of Christ's teaching to adopt the language of picture and emotion. But to turn metaphor into fact, poetry into prose, rhetoric into logic, parable into systematic theology, is at once fatal and absurd. It was to warn us against such error that Jesus said so emphatically, 'It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life,' " John 6: 63. The Savior has not given us authority to minister this sacrament unto any other than the members of his church, "those who shall believe and be baptized in my name." III Nephi 18: 5-11.

REVIEW.

1. What is the passover? 2. In what month was it observed according to the Jewish calendar? 3. According to our calendar? 4. What was the vice in Judas that weakened him during the temptation to betray Christ? 5. To whom did he promise to betray the Lord? 6. What was he to receive for this act? 7. How much would that amount be in our money? 8. What pitiable weakness did Jesus predict Peter would exhibit? 9. How did Peter receive this prediction? 10. What great lesson and example did Jesus set the Apostles at the supper? 11. What probably gave rise to the need of this lesson? 12. What was Peter's attitude in this occurrence? 13. What did the Lord say to him? 14. What great and everlasting rite did the Lord establish at this supper? 15. To whom is the sacrament to be administered? 16. For what purpose is it administered? 17. What should be the condition of the communicant? 18. What does Paul say about the sacrament? 19. What is the erroneous conception of certain sects concerning the sacrament? 20. What is "transubstantiation?"

LESSON XIX.

PERIOD VIII.

THE PASSION WEEK. (Continued.)

EVENTS.

REFERENCES.

- | | |
|--|---|
| 1. Jesus' Discourse and Prayer. <i>Notes 1 & 2.</i> | John Ch. 16-17. |
| 2. Agony and Betrayal. <i>Note 3.</i> | Matt. 26: 30-46; 46-56.
Mark 14: 26-43, 43-52. Luke
22: 39-53. John 18: 1-12. |
| 3. Trial Before the High Priest and the Sanhedrin. <i>Notes 4 & 6.</i> | Matt. 26: 57-68. Mark
14: 53-72. Luke 22: 54-71.
John 18: 13-28. |
| 4. Christ Before Pilate. <i>Note 5.</i> | Matt. 27: 1-31. Mark 15:
1-20. Luke 23: 1-25. John
18-28-40. John 19:21-16. |
| 5. The March to Golgotha. <i>Note 7.</i> | Matt. 27: 32-34. Mark 15:
21-23. Luke 23: 26-33. |

NOTES.

1. PARTING DISCOURSE. Jesus was making his farewell discourse and telling the disciples that he was to leave them. The realization of his departure made them sorrowful at heart, and he then promised them that "he would not leave them comfortless," and, said he: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you, but if I depart I will send him unto you," and defining in part the offices and ends of the Comforter or the Holy Ghost, he added, "I have yet many things to say unto you, but you cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself: but whatsoever he shall hear, that shall he speak; and he will show you things to come." (John 16: 12-13)

2. PRAYER: Prayer is the watchword of the saint. It is the channel of communication with his Lord and Intercessor, who is seated on the right hand of The Majesty on high. It is enjoined upon the individual, the family, and the church, and all prayers should be in the name of the Savior. There cannot be found a more sublime exemplification of constant prayer than in the life of Jesus.

Advice, instruction, the promise of the Comforter were not enough; he must present his "little children," and "all that believe in them" to his Father, for his acceptance. Upon them he invoked his Father's blessings and constant care. It is worthy to note that in this prayer, which might be called the dedication of his cause, and our cause, he manifests special concern in relation to the oneness of his followers. Four distinct times in this one prayer he petitions his Father that "these may be one, as we are;" "that they all may be one * * * that the world might believe that thou hast sent me; * * * that they may be perfect in one." (See John 17: 11, 20, 22, and 23.) How irresistible would be his message today, if all professing Christians were one. If they were all perfect in one, what a remarkable evidence of divinity it would be to the world!

3 GETHSEMANE: "Passing through one of the city gates, down the steep sides of the ravine, across the wady way of the Kidron (which is rather a ravine than a brook, no water runs in it except occasionally, after heavy storms) they came to Gethsemane—a pleasant field or garden at the foot of the Mount of Olives. In the quiet olive and pomegranate shades of this spot Jesus and his Apostles often found rest and quiet for prayer and conversation. Leaving the majority of the Apostles to slumber on the grass, he took with him Peter, James, and John and went about a stone's throw farther. But soon even the society of these chosen and trusted ones was more than he could bear. A grief beyond utterance, a struggle beyond endurance, an hour of great darkness, a giddiness and stupefaction of soul overmastered him, as with the sinking swoon of an anticipated death. It was a tumult of emotion, which none must see. 'My soul,' he said, 'is full of anguish, even unto death. Stop here and keep watch.' * * * He then retired still farther, perhaps out of the moonlight into the shadow. And then, until slumber overpowered them, they were conscious of how dreadful was that paroxysm of prayer and suffering through which he passed. They saw him sometimes on his knees, sometimes outstretched in prostrate supplication upon the damp ground; they heard snatches of the sounds of murmured anguish, in which his humanity pleaded with the divine will of his Father. The actual words might vary, but the substance was the same throughout. 'Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt.' * * * And whence all this agonizing failing of the heart, this fearful amazement, this horror of great darkness, this passion which almost brought him down to the grave before a single pang had been inflicted upon him—which forced from him the sweat that streamed like drops of blood—which almost prostrated body, and soul, and spirit, with one final blow? Was it the mere dread of death; the mere effort and determination to face that which he foreknew in all its dreadfulfulness, but from which, nevertheless, his soul recoiled? * * * No, it was something infinitely more than this; infinitely more than the highest stretch of our imagination can realize. It was something far deadlier than death. It was the burden and the mystery of the world's sin, which lay heavy on his heart. It was the tasting in the divine humanity of a sinless life, the bitter cup sin had poisoned; it was the bowing of Godhead to endure a stroke to which man's apostasy had lent such frightful possibilities. It was the sense, too, of how virulent, how frightful, must have been the force of evil in the universe of God, which could render necessary so infinite a

sacrifice. It was the endurance, by the perfectly guiltless, of the worst malice which human hatred could devise. It was to experience in the bosom of perfect innocence and perfect love, all that was detestable in human ingratitude; all that was pestilent in human hypocrisy; all that was cruel in human rage. It was to brave the last triumph of Satanic spite and fury uniting against his lonely head all the flaming arrows of Jewish falsity, and heathen corruption—the concentrated wrath of the rich and respectable, the yellow fury of the blind and brutal mob. It was to feel that his own, to whom he came, loved darkness rather than light—that the race of the chosen people could be wholly absorbed in one insane repulsion against infinite goodness and purity, and love." *Farrar*.

The foregoing is, of course, simply the idea of Canon Farrar and is not presented as fact.

4. TRIAL BEFORE THE HIGH PRIEST AND THE SANHEDRIN. After the betrayal of Jesus and his arrest he was taken to the palace of the high priest, and by Annas was examined. Annas had been high priest but was at this time most probably acting as deputy or vicar to his son-in-law, Caiaphas, who was the high priest. From this examination by Annas, he was taken before the irregular (mighty) assembly of the Sanhedrin, over which Caiaphas, the high priest, presided. In this second trial false and futile charges were made. False witnesses testified in vain against him. Silent, noble, dignified he stood, unmoved by all their plotting and nefarious designs; he simply suffered his false accusers, and their false listeners, to entangle themselves in the malicious coil of their own malicious lies. Enraged by their failure, and his majestic triumph, Caiaphas, starting from his judgment seat, and striding into the midst—with what a voice, with what an attitude, we may well imagine! "Answerest thou nothing?" he exclaimed. "What is that these witness against thee?" Jesus still remained silent. Then, reduced to utter despair and fury, this false high priest, with marvelous inconsistency, with disgraceful illegality, still standing, as it were, with a threatening attitude over his prisoner, exclaimed: "I adjure thee by the living God to tell us"—what? whether thou art a malefactor? Whether thou hast recently taught sedition? Whether thou hast openly uttered blasphemy?—No, but (and surely the question showed the dread misgiving which lay under all their deadly conspiracy against him) "whether thou art the Christ, the Son of God?" So adjured, and to such a question Jesus could not be silent, on such a point he could not leave himself open to misinterpretation. Then came the solemn answer, "I am; and ye shall see the Son of Man sitting on the right hand of power and coming with the clouds of heaven." * * * The high priest rending his linen robes before the True, demanded of the assembly his instant condemnation. "Blasphemy!" he exclaimed, "what further need have we of witnesses? Behold, now ye have heard his blasphemy. What is your decision?" "And with the confused, tumultuous cry of 'A man of death,' 'Guilty of death,' the dark conclave was broken up." Being remanded into custody to await day-break, when his legal trial, i. e. before a full Sanhedrin, would take place, he endured from menials for hours, insult and derision, and what pained him worst, the oath-bound denial of his boldest Apostle, Peter. The third trial was but the confirmation and repetition of the second, by the full and complete Sanhedrin. With the approach of morning, and the decision of the priests and the Sanhedrin, Jesus was now given over to the Ro-

man Governor for crucifixion, judgment began to fall upon Judas, as he realized what he had done. Having gone too far in sin to fall at his Master's feet and implore forgiveness, he ran to his colleagues in the conspiracy, and in maddened despair, throwing the accursed thirty pieces of bribery money at their feet he exclaimed. "I have sinned in that I have betrayed innocent blood." With chilly indifference they replied, "what is that to us? See thou to that." Judas hanged himself, and with his ill-gotten money his burial spot was purchased—"the potter's field."

5. BEFORE PILATE. Jesus was then conducted by the Sanhedrists and priests to the judgment hall, where the charges were made before the Roman governor Pilate. Pilate left their tumultuous wrangling, and privately sought an interview with Jesus, and returned with the statement, "I find no fault in him." Being eager to dismiss a case which he feared involved the condemnation of the innocent, and learning that Jesus was from Galilee, Pilate in a stroke of astute policy, turned it over to the Galilean tetrarch, Herod Antipas, who was, at the time, in Jerusalem to attend the passover. This base potentate "set Jesus at naught," and acquitting him referred the case back to Pilate. Thus was he twice publicly acquitted. Being returned to Pilate for his sixth and last trial, this half-hearted man made several attempts at clemency for Jesus. But the enraged and maddened throng clamorously screamed, "Crucify!" "Crucify!" Finally, acceding to the cries of "Crucify!" "Crucify," the Jews condemning him by their own law, since the Roman law did not, Pilate in solemn farce, washed his hands saying: "I am innocent of the blood of this just person; see ye to it."

6. THE SANHEDRIN. The Sanhedrin, "a sitting together," was the great council of the Jewish church and people, which, after Alexander's conquest, if not before, held chief authority, "in all causes and over all persons, ecclesiastical and civil." It consisted of an equal number of priests, scribes and elders, all of whom were required to be married, above thirty years of age, well instructed in the law and of good report among the people. This constituted the supreme court of judgment, and administration council, taking cognizance of false doctrine and teaching, as well as of breaches of the Mosaic law, and regulating both civil and ecclesiastical observances peculiar to the Jewish nation. The power of life and death was taken from it by the Roman government, which otherwise covenanted to respect its decrees; though, during Pilate's absence, it illegally sentenced and caused to be executed the first Christian martyr, Stephen.

7. GOLGOTHA. Golgotha, or in its Latin form, Calvary—that is, "a skull," or "a place of a skull." It is not known why it was called by that name. It may have been a well known place of execution or its bare, round, skull shaped form may have suggested the name. Its exact locality is, and was, unknown, even in the early ages of Christianity, except that it was in the wilderness, i. e., outside of the walls of the city.

REVIEW.

1. What did Jesus promise his disciples in his farewell discourse?
2. What is the Comforter?
3. What are some of the offices of the Holy Ghost?
4. In

his prayer what seemed to be his special plea? 5. How can his many followers be "one?" 6. Where and what was Gethsemane? 7. Who went to Gethsemane with Jesus? 8. Name three whom the Lord took from among the rest of the Twelve. 9. What made this occasion so dreadful? 10. What did the Lord do with them? 11. What did the disciples do when he prayed? 12. What did he say to them? 13. Who betrayed Jesus? 14. To whom was he betrayed? 15. How did Judas perform this act? 16. What rash act did Peter perform during the arrest? 17. What prophecy was fulfilled when the apostles forsook the Lord? 18. Where did they take him first? 19. Who was Annas? 20. Who Caiaphas? 21. What is the Sanhedrin? 22. Who was Pilate? 23. Who was Herod Antipas? 24. Name the order of Christ's trials. 25. Where was he taken for execution? 26. What was Golgotha and where was it?

LESSON XX.

PERIOD IX.

CLOSE OF CHRIST'S MINISTRY.

EVENTS.

1. Jesus on the Cross.

- a. His words, "Father forgive them, they know not what they do."

Note 1.

- b. He is crucified between thieves; fulfilling the prophecy recorded in Isaiah 53: 12

- c. Today shalt thou be with me in paradise." *Note 2.*

- d. He commends his mother to the care of John. *Note 3.*

- e. Eloi! Eloi! Lama Sabacthani! *Note 4*

- f. He resigns his spirit to God. *Note 5.*

- g. His last words. *Note 6.*

2. Incidents of the Crucifixion.

- a. The superscription: "This is Jesus the King of the Jews." *Note 7.*

- b. Darkness over the whole land.

- c. The veil of the Temple is rent.

- d. The parting of his raiment. *Note 8.*

- e. The multitude deride him. *Note 9.*

REFERENCES.

Matt. 27: 35-50. Mark 15: 24-37. Luke 23: 33-46. John 19: 18-30.

Luke 23: 43.

John 19: 26-27.

Matt. 27: 46. Mark 15: 34.

Luke 23: 46.

John 19: 30.

Matt. 27: 37. Mark 15: 26. Luke 23: 38. John 19: 19.

Matt. 27: 45. Mark 15: 33. Luke 23: 44-45. Book of Mormon: Helaman 14: 20-28. III Nephi 8: 5-25.

Matt. 27: 51. Mark 15: 38. Luke 23: 45.

Matt. 27: 35. Mark 15: 24. Luke 23: 34.

Matt. 27: 39-44. Mark 15: 29-32. Luke 23: 34-37.

3. Death and Burial.

- a. "He gave up the Ghost." *Note 10.*
- b. The burial.
- c. The tomb sealed. *Note 11.*

Matt. 27: 51-61. Mark 15: 38-47. Luke 23: 45-56. John 19: 31-42.

Matt. 27: 50. Mark 15: 37. Luke 23: 46. John 19: 30.

Luke 23: 50-56.

Matt. 27: 62-66.

4. The Resurrection. *Note 12*

- a. Mary Magdalene and Mary the mother of James visit the tomb on the first day of the week—the Christian Sabbath.
- b. The stone removed: The resurrection proclaimed.

Matt. 28: 1-7. Matt. 27: 52-53. Mark 16: 1-7. Luke 24: 1-7. John 20: 1-9.

5. The Plot of the Chief Priests and Elders.

Matt. 28: 11-15.

NOTES.

1. As Jesus is hanged upon the cross he pleads, in the words of the text, for forgiveness for his persecutors, displaying his loving mercy in the very moment of the culmination of his sufferings.

2. In his reply to the prayer of the thief, that the Lord would remember him when he came into his kingdom (Luke 23: 42,) Jesus doubtless had in mind the glorious doctrine of Salvation for the Dead. That the words, "Today shalt thou be with me in paradise," do not mean that the thief should enter at once into the kingdom and presence of God is shown by the Savior's words to Mary Magdalene, immediately after his resurrection, three days after his promise to the repentant thief—"I am not yet ascended to my Father," John 20: 17; and by the words of Peter, "Being put to death in the flesh, but quickened by the spirit: By which also he went and preached to the spirits in prison," I Peter 3: 18-20, which clearly show where Jesus was during the time his body lay in the tomb, and where the paradise was which was referred to by the Lord in his words to the thief. This doctrine necessarily includes that of baptism for the dead. See I Peter 4: 6; I Cor. 15: 29. Also Compendium pages 40-45.

2. Although in the agony of death, Jesus remembered his mother and made provision for her future by calling upon John to care for her, teaching the principle of love and devotion for parents.

4. If the interpretation of these words, given by Matthew and Mark, viz: "My God! My God! why hast thou forsaken me!" is correct they demonstrate the intensity of the sufferings and agony which could force such an exclamation from the Son of God.

5. Jesus realizing that the time is near when he shall return to his Father and that in the presence of his Father is his final home, here commends his spirit into his care.

6. It is claimed by some that by the expression, "It is finished," the Savior meant that all that was necessary for man's salvation was done. He did not mean this, however, but simply that the great atonement was completed, his suffering was ended. The scriptures abound in proofs that the blood of Christ atones absolutely for the sin of Adam and redeems all mankind from death, but that to make it efficacious for his salvation from the effects of his personal sins and for his exaltation in the presence of the Father, man must obey the gospel and live uprightly.

7. Matthew and Mark refer to this superscription as the accusation of Jesus. It will be remembered that the Jews accused him of claiming that he was Christ, a king, (Luke 23: 2) Yet when Pilate placed this accusation in writing over him upon the cross, they asked that Pilate should not call him a king, but merely say that he claimed to be a king. (John 19: 21-22.) Pilate's answer, "What I have written, I have written," shows his disgust at their actions.

8. The custom was to crucify the condemned naked, and their clothing fell, as a perquisite, to their executioners. The soldiers proceeded to divide amongst themselves his garments accordingly; they found one garment, however, woven throughout, and without seams from top to bottom, for possession of which they cast lots, fulfilling the words of the Psalmist. (Psa. 22: 16-18.)

9. During the time Jesus was on the cross, the chief priests, scribes, soldiers, and citizens all railed on him and derided him. It was a time of gladness to them, and the mob rejoiced.

10. Jesus had the power to lay down his life and to take it up again. He said, "No man taketh it, (my life) from me, but I lay it down of myself, and I have power to take it again." (John 10: 17-18.) Hence the expression, "He gave up the ghost," has peculiar meaning. Destroy this temple and in three days I will raise it up. (John 2: 19. John 5: 25-26.)

11. The chief priests made an effort to destroy the prediction of Jesus, that he would rise on the third day, by endeavoring to persuade Pilate to command that the tomb be made sure until the third day. Pilate told them they had a watch, and to make it as secure as they could. There is no doubt they took every precaution to make it impossible for man to open the sepulchre.

12. Jesus Christ is the "first fruits of them that slept," (I Cor. 15: 20.) He is the true type of the resurrection. He rose with the same body which was crucified, bearing the print of the nails in his hands, and the wound in his side. (John 20: 20, 27.) At his resurrection others rose from their graves and showed themselves to many in the holy city. (Matt. 27: 52, 53.)

REVIEW.

1. What were the Savior's first words after he was hanged upon the cross?
2. Who were crucified with him?
3. What prophecy of scripture was fulfilled by the crucifixion of the Lord between thieves?
4. What difference was there between the actions of the two malefactors?
5. What request did the repentant thief make of Jesus?
6. What promise did Jesus make in reply to this request?
7. What is the paradise here referred to?
8. What scriptural proofs are there

that Jesus did not go to heaven on the day of his promise to meet the malefactor in paradise? 9. What principle of the gospel is implied in the Savior's promise to the thief? 10. What scriptural proofs can you present that the Apostles taught salvation for the dead? 11. What provision did Jesus make for his mother? 12. What condition of the Savior is shown by his exclamation, "Eloi! Eloi! lama sabachthani." 13. What was meant by the Savior's words, "It is finished?" 14. What superscription did Pilate place above the crucified Lord? 15. What phenomena of nature occurred during the final agony, and at the time of the death of the Savior? 16. At what other place besides the vicinity of Calvary did such phenomena occur? 17. Describe the natural phenomena on this continent. 18. What prophecy was fulfilled by these occurrences on this continent? 19. What occurred in the temple at the time of the Savior's death? 20. What prediction of scripture was fulfilled by the casting of lots for his raiment? 21. What did the priests, soldiers, and people do while the Savior hung upon the cross? 22. How long was Jesus on the cross? 23. What is said concerning the power of Jesus over life and death? 24. Who buried the Savior? 25. Describe the tomb in which he was laid? 26. What did the chief priests do to prevent the stealing of his body? 27. What plot did the chief priests and elders enter into to account for his disappearance from the sepulchre?

LESSON XXI.

PERIOD IX

CLOSE OF CHRIST'S MINISTRY. (Concluded.)

EVENTS.

1. **First and Second Appearance of Jesus after His Resurrection.** *Note 1.*

2. **Jesus' Appearance on the Way to Emmaus.** *Note 2.*

- a. Location of Emmaus.
- b. Christ's discourse.
- c. Why he hid himself from his disciples.

3. **Doubting Thomas.** *Note 3.*

- a. Appearance of the Ten.
- b. Doubts to Thomas.
- c. Appearance to the Eleven.
- d. Thomas rebuked.

4. **Jesus' Work in Galilee.** *Note 4.*

- a. At the Sea of Galilee.
- b. Peter's three fold profession of love for Christ.
- c. Promise concerning John.
- d. On a mountain in Galilee.

5. **Other Appearances and Ascension.** *Note 5.*

- a. Various appearances.
- b. The ascension.

REFERENCES.

John 20: 11-18. Mark 16: 9-11. Matt. 28: 9-10.

Luke 24: 13-36. Mark 16: 12-13.

Mark 16: 14-18. Luke 24: 36-49. John 20: 19-23.

John 20: 24-25.

John 20: 26.

John 20: 27-29.

Matt. 28: 16-20. John 21: 1-24.

John 21: 1-14.

John 21: 15-19.

John 21: 20-24.

Matt. 28: 16-20.

I Cor. 15: 6-7. Acts 1: 3-8.

Mark 16: 19-20. Luke 24: 50-53. Acts 1: 9-12.

NOTES.

1. Mary Magdalene may be spoken of as the first mortal who had ocular demonstration of the reality of the resurrection. Jesus had given instructions, both direct and indirect, regarding his resurrection; but these had necessarily

been vague and indistinct. It was not to be wondered at, therefore, that Mary was unprepared to recognize him at once upon hearing his voice and casually glancing at him. It required the calling of her name in the old, familiar, tender voice, to attract her attention to him, and insure full recognition. His words to her, "Touch me not, for I am not yet ascended to my Father," would seem not to have reference to his final ascension, for later in the same day and especially in the evening, he permitted himself to be handled by a number of his disciples. (Matt. 28: 9, 10. John 20: 19-25.) It is therefore safe to assume that his report to his Father may have been briefly made between his appearance to Mary Magdalene and to the other women, as he did not prohibit them from touching him. His spiritual whereabouts, during the time his body lay in the tomb, is fully accounted for by Peter, in his first Epistle 3: 18-20, and 4: 6. As shown in lesson XX, this gives us a key to the meaning of the word paradise, used by Jesus in his statement to the thief on the cross. The second appearance of Jesus, "to the other women," occurred shortly after his appearance to Mary Magdalene.

2. Emmaus was a small village about four or five miles west of Jerusalem. This event occurred on the afternoon of the day of the resurrection. The disciples did not yet understand the principle of resurrection, and Jesus hid himself from the recognition of these two until he could expound it to them. This explanation was confirmed by his appearance to the apostles on the same evening. (Luke 24: 36-49.)

3. In his first appearance to the assembled Apostles on the evening of the resurrection day, Jesus manifested the reality of the resurrection by showing himself to be, "of flesh and bone." The doubts which Thomas felt were only natural, under the circumstances, but he was properly rebuked for them. We have less cause than Thomas had for doubting the reality of the resurrection, yet we are prone to demand similar proofs before we will accept this doctrine and others.

4. It is supposed that these three Apostles went back to their nets under the impression that the death of Jesus had ended their mission. Jesus corrected this impression, and after obtaining from Peter a three-fold profession of love, to counteract his three-fold denial (Luke 22: 56-62,) Jesus gave him a commission to take charge of the fold. John 21: 18, 19, is supposed to be a prophecy of Peter's death by crucifixion; tradition says this was accomplished about the year 66 A. D., when, having been sentenced to death he asked to be crucified with his head downward, as he was not worthy to die as Jesus died. Tradition also gives an account of several unsuccessful attempts upon the life of John, the failure of which goes to support the promise that he should live until the second coming of Christ. Section 7 of the Doctrine and Covenants states distinctly that this promise was given and fulfilled. The promise that if the Apostles tarried in Jerusalem they should be endowed with power from on high (Luke 24: 49) was fulfilled on the day of Pentecost (Acts 2.)

5. The ascension took place from the Mount of Olives, near the village of Bethany, forty days after the resurrection.

REVIEW.

1. Who were the first to visit the sepulchre on the Sunday morning? 2. What did they see? 3. Relate the appearance of the resurrected Messiah to Mary Magdalene. 4. What did he say when she was about to touch him? 5. Where had his spirit been while his body lay in the tomb? 6. What did the "other women" do when they met him soon afterwards? 7. Who went to Emmaus that afternoon? 8. Give an account of Christ's appearance to them. 9. Why were they not permitted to know him at first? 10. Tell about Christ's appearance that evening. 11. How did he show the reality of the resurrection? 12. Explain his instructions to the Apostles. 13. What did Thomas say when they told him of the visit? 14. When did Jesus next appear? 15. What passed between him and Thomas? 16. Give an account of the Apostles' night of fishing at the Sea of Galilee? 17. How did Jesus make himself known to them? 18. What question did he ask Peter? 19. Why did he ask it three times? 20. What commission did he give to Peter? 21. What did he say regarding Peter's subsequent death? 22. How does tradition say this was fulfilled? 23. What promise was given to John? 24. What does the Doctrine and Covenants say concerning this promise? 25. Name the other appearances of Jesus. 26. Where and when did he ascend into heaven?

LESSON XXII.

PERIOD X.

MESSIAH'S MINISTRY TO THE NEPHITES.

EVENTS.

REFERENCES.

1. Christ's First Visit to the Nephites.

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| <i>a.</i> Time of his appearance. <i>Note 1.</i> | III Nephi 11: 12. |
| <i>b.</i> God's acknowledgment of him.
<i>Note 2.</i> | III Nephi 11: 1-7. |
| <i>c.</i> His testimony of himself. | III Nephi 11: 10-17. |
| <i>d.</i> Call and instruction of disciples.
<i>Note 3.</i> | III Nephi 11: 18-41. |
| <i>e.</i> Instructions to the multitude. | III Nephi 12: 16. |
| <i>f.</i> Healings. | III Nephi 17: 1-10. |
| <i>g.</i> Blessing little children. <i>Note 4.</i> | III Nephi 17: 11-25. |
| <i>h.</i> The Sacrament instituted <i>Note 5.</i> | III Nephi 18. |

2. His Second Visit.

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|---|-------------------------|
| <i>a.</i> Names and ministration of the Twelve. | III Nephi 19: 1-14. |
| <i>b.</i> Further ministrations of Jesus.
<i>Note 6.</i> | III Nephi 19: 15-36. |
| <i>c.</i> Miraculous provision of bread and wine. | III Nephi 20: 1-9. |
| <i>d.</i> Commandments and promises.
<i>Note 7.</i> | III Nephi 20: 10-26; |
| <i>e.</i> Further work of the disciples. | III Nephi 26: 17:27; 1. |

3. His Third Visit.

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|---|----------------------------|
| <i>a.</i> Name of Christ's Church. <i>Note 8.</i> | III Nephi 27: 2-33. |
| <i>b.</i> The three Nephites. <i>Note 9.</i> | III Nephi 28: 1-32; 36-40. |
| <i>c.</i> Final ascension of Jesus. <i>Note 10.</i> | III Nephi 28: 12. |

NOTES.

1. CHRIST'S FIRST VISIT TO THE NEPHITES occurred soon after his ascension from the Mount of Olives. The minds of the people on this continent were still in

a condition of excitement on account of the convulsions of nature and other manifestations which had occurred at the time of the crucifixion. They had been gathering in wondering groups to discuss these strange events and to condole with one another in the loss of so many of their friends and brethren. It was to such a group, gathered in the Land Bountiful, that Jesus made his appearance. Previous to this time a voice had been heard through the land, proclaiming woe to its inhabitants through their wickedness and the calamities which had overtaken them.

2. **THIS IS MY BELOVED SON.** This acknowledgment of Jesus by His Father is recorded twice before in his life, at his baptism and his transfiguration. It was to occur again eighteen centuries later, at the appearance of the Father and the Son to Joseph Smith.

3. The word "disciple," a follower, is doubtless used in many cases as the equivalent of "Apostle" in the Book of Mormon. The twelve Disciples, who were doubtless Apostles, are always distinguished from the other followers of Jesus.

4. Messiah repeated to the Nephites the instructions given in his Sermon on the Mount, amplifying and explaining some of the obscure passages. It would be interesting and profitable to compare those passages, and note the superior beauty and clearness of the Book of Mormon rendition.

5. In the incident of the blessing of little children is a striking proof of Christ's saying, "In heaven their angels do always behold the face of my Father which is in heaven." (Matt. 18: 10)

6. **THE SACRAMENT.** In the account of the institution of the sacrament given in the New Testament, but few instructions are given as to its administration and the proper manner of partaking of it. It is left for the Apostle Paul, in his first epistle to the Corinthians, to give somewhat full instructions on these points, together with a statement of the penalties to follow partaking of the Sacrament unworthily. In the Book of Mormon account, the Saints were not left in any doubt as to this important matter. Not only did Jesus instruct them with reference to the purpose of the Sacrament, but he also told them under what circumstances they should not partake of it, even giving authority to those administering it, to forbid it to those whom they knew to be unworthy. So explicit were these instructions that there was no danger of their being misunderstood. This fulness characterizes all parts of the account of Christ's ministry to the Nephites.

7. In the miraculous provision of bread and wine for the multitude a greater miracle, if possible, was wrought than in the increase of the loaves and fishes.

8. The promises given to the Nephites had reference, chiefly, to the restoration of the Jews to divine favor, and the uniting with them of the remnant of the House of Israel on this continent. The elders of the church have the responsibility of assisting in bringing about a fulfillment of these promises.

9. As Jesus requested his Nephite disciples to give the church his name, so his people in this dispensation were commanded to name the church after him. (Doc and Cov., Sec. 15: 4) This affords a striking and pleasing contrast with the man-made, man-named churches of the world.

10. The three Nephites were given the same promise as John, that they should tarry until the second coming of Christ.

11. With the ascension of Jesus from the Land Bountiful on this continent, his public ministry on the earth for the time closed. During his short ministry of less than four years, he had accomplished a wonderful labor. In addition to establishing his church on two continents with its officers, ordinances, gifts and powers, he had passed through a world of suffering, had done a world of beneficent labor, had overcome a world of sin. By his death and resurrection he had overcome death and hell, and had brought all mankind to a union with the divine, making it possible to hope for a reuniting of the immortal soul with the immortal body. Truly, the work of ages crowded into a few years. Not from the time of his ascension from the midst of the gazing thousands in Bountiful, until his gracious appearance to the Prophet Joseph Smith, did he grace the earth with his personal presence and bless man with words of record. But the dispensation which was ushered in by this momentous visit of Messiah, is to end in the thousand years of peace, illumined by his continuous presence as King of Kings and Lord of Lords. Then shall the Saints begin to realize in their fullness the blessed fruits of the LIFE OF JESUS.

REVIEW.

1. Where were the Nephites assembled and of what were they speaking? 2. Whose voice came to them, and in what words? 3. On what other occasions has the same acknowledgment occurred? 4. Tell about the appearances of Christ. 5. How did he call and instruct his disciples? 6. What teachings did he give to the multitude? 7. What miraculous power did he manifest? 8. Relate the incident of his blessing little children. 9. Tell about the institution of the Sacrament. 10. What did the twelve do while awaiting his second appearance? 11. Relate the miraculous provision of bread and wine. 12. What was the nature of his commandments and promises to the Nephites? 13. Tell about his third visit. 14. What instructions did he give regarding the name of his church? 15. Where are similar instructions given? 16. What promise was given the three Nephites? 17. Relate the final ascension of Jesus. 18. Give a summary of his ministry. 19. When and to whom did he next appear? 20. How will the full fruits of his life be realized?

